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Mercurius Sapientia sublimatus tandem fugitur, ut
non amplius avolare per Vim Ignis possit;
toties enim Sublimatio reiteranda, quousque fixus
fiat.

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THE
GREAT WORK
OF THE
LAPIS SOPHORUM
according to
LAMSPRING'S
PROCESS

Translated from the German
By S: Bacstrom M.D.

1804.

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P R E F A C E.

The subjoined processes for the manipulation of the Lapis sophorium are those that were actually followed by a German nobleman, a great Philosopher and a real possessor, of the name of Lambspring. He left behind him his process in hieroglyphical figures which were very well engraved on copper plates by Merian and published in a 4to treatise in 1625 which is very scarce.

Whether Lambspring himself, or some one to whom he communicated his secrets, wrote the German original from which the following

pages are translated is not known,
but it is highly valuable.

The author gives plain instruc-
tions respecting the true Sac. Virginis or
mercurial water or oil of Paracelsus &
other Philosophers, and stands highly
recommended by Dr. Becher (vide Muhl's
Chemistry translated by Shaw, p. 421 -
§ 27), and as the work upon Mercury
puriss., with a Solar or Lunar fer-
ment, in forma olei, is the greatest
of all mineral or metallic works,
I do not wish that it should be lost
with me. In case of my death there-
for I have translated it for you -
from the German copy of the process
which I have in my possession.

I shall only observe farther that
Lamprings 4to treatise above men-

tioned is written in a kind of emblematical verses, which become perfectly intelligible, as do even the hieroglyphics themselves when the following pages are employed as a key.

The present work is perfectly intelligible and is free from all ambiguity, but the process, taken in all its parts, (for the various manipulations described have but one ultimate object) is laborious and expensive, and demands an able operator.

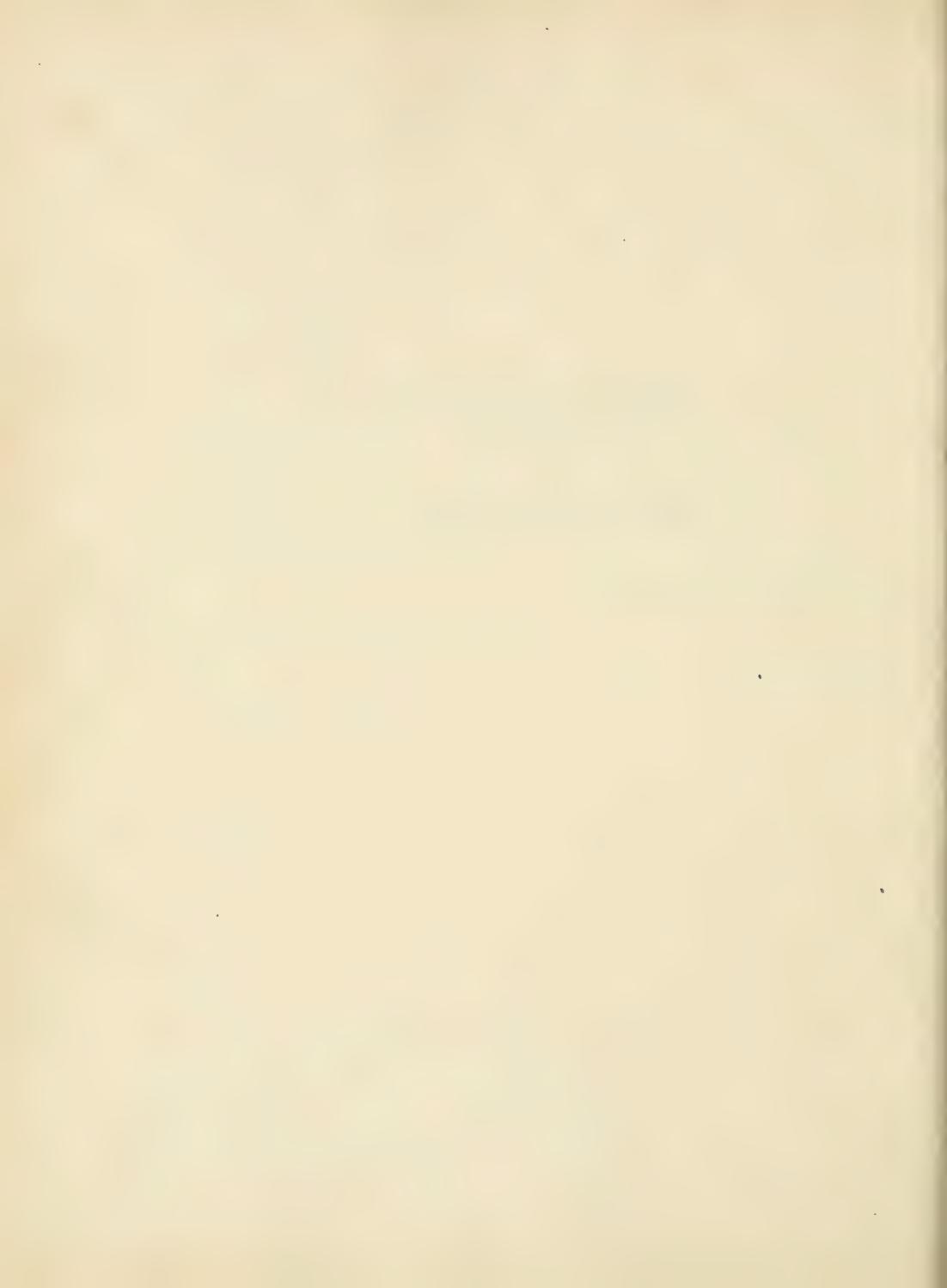
It appears from the writings of Basil Valentine that he was acquainted with this work, as was also Paracelsus who is plainer, but not plain enough. Isaac Holland.

seems also to have known it. It was known also at the Court of Saxony by Prince Elector Augustus about the year 1580. to 1590, and by Rudolphus Secundus Emperor of Germany some few years after; and likewise by Christianus IV. son and successor to Augustus of Saxony, all which facts seem to be well attested by documents and writings which I have examined.

April 1804

LAMSPRINGS

PROCESS.



INTRODUCTION.

He that knows how to elaborate
the Great work from mercury alone
will be the most profound Indagator
of science and Art ! because in mercury-
alone is to be found what the Wise
Masters look for

"est in mercurio quidquid quærunt
sapientes."

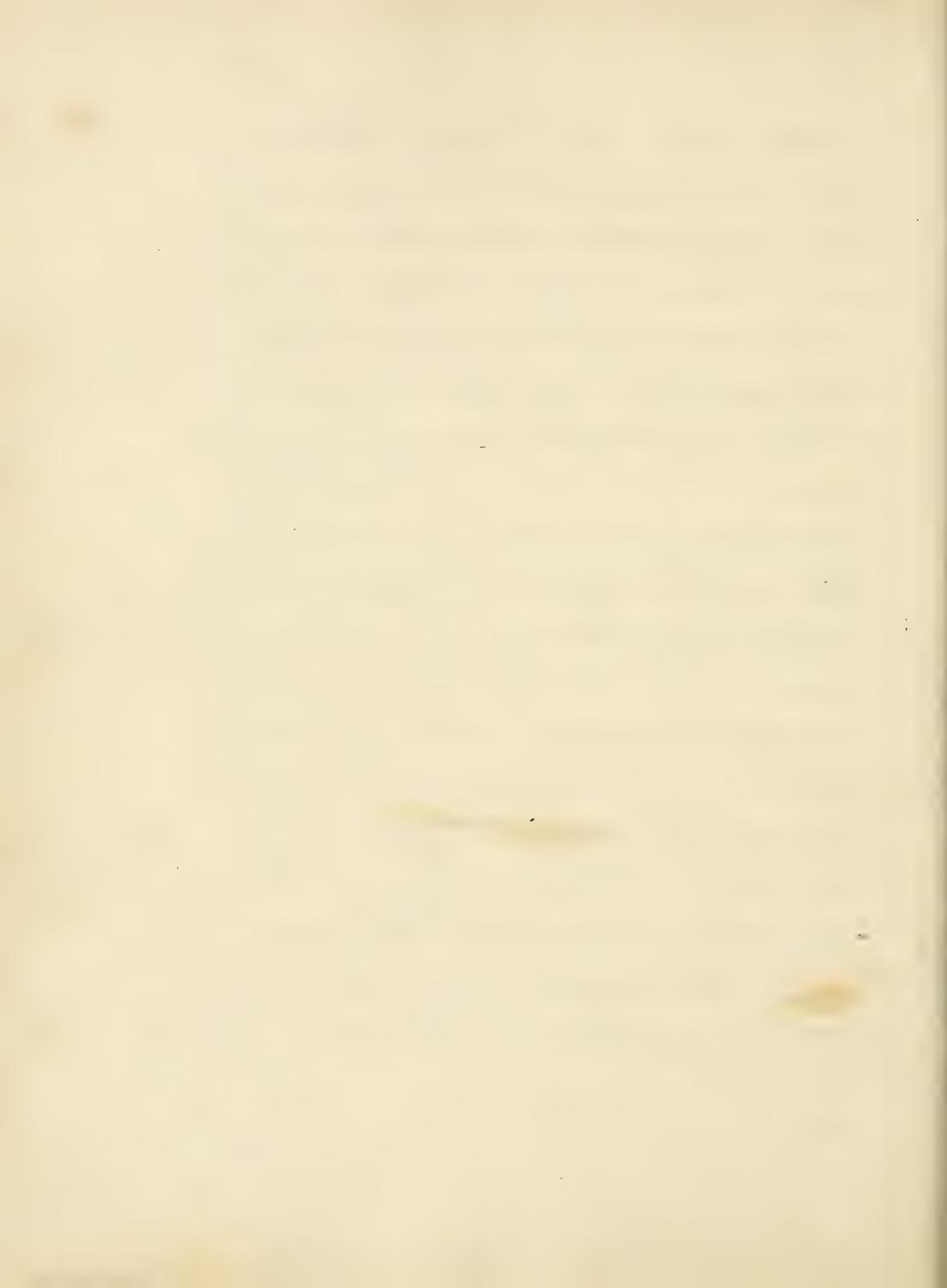
Mercury, understand me literally,
is the Mother of all the ductile Metals,
the feminine sperm, the body, the men-
struum and N.B. the nearest matter.

Mercury is not only a Spiritual Essence
but also an Essential Body - a Natura
media, containing a living sulphur
and mercury indeterminated.

Mercury dies and resuscitates, and is fixed by its own depurated elements. N.B. But it is highly necessary that Mercury be depurated of its impurities, which are Earth and Water—the two passive elements. [Vide Philosophical Canons, which teaches the same doctrine].

Mercury may be extracted out of Metals, and out of some Marcasites, such as Antimony, Zinc, Bismuth, Red golden ore &c; as likewise from common running mercury itself. They are all of a nearly similar nature, excepting only that the mercury of Gold, Antimony, Zinc, Iron, and Copper is of a solar nature; and that of Bismuth, red golden (coloured) ore, Lead, Tin and Silver is of a Lunar

nature. You may prepare the Lapis from a lunar as well as a solar, or from an indeterminated mercury, if your mercury be but highly pure, so that you have the mercury out of the mercury. Then with a lunar or a solar spiritualised ferment you may lead your mercury which way you please; and even if you use a solar mercury you must absolutely make it pass through the perfect & Lunar white Intinction before you can possibly obtain the Solar Red Intinction. Thus you may find a pure mercury and sulphur above ground, composed of the self same elements as those which in the mines generate silver and gold.



THE WORK.

Purification of the Mercury.

Take good Spanish Mercury, or that from Istria in Italy, one or two pounds. Rub it in a wooden, or in a porphyry mortar, with sea salt and sharp vinegar, untill the salt and vinegar become black. Then wash the mercury with water. Continue this to rub with more salt & vinegar untill the greater part of the external filth is gone. Wash it again, dry it and then strain the cleansed mercury through chamois leather. The mercury being thoroughly dry should be passed repeatedly through the leather till it appears very bright and beautiful.

Sublimation of the ♀.

Rub and unite your cleansed mercury with an equal weight of good mercury sublimale corrosive, in a porphyry mortar, until it becomes a grey mass. Weigh the mass and mix it with an equal weight of pure nitre* and roman vitriol, of each &c &c. Rub all well together till the ingredients are well incorporated and appear like a paste.

Put the paste into a strong subliming glass, whereon place an alembic, leaving the pipe open for the evaporation of the humidity. Place your subliming body pretty deep in sand; increase your fire under the sand gradually, and sublime all the mercury upwards into the alembic,

See Note (a)
Page 74

white as snow. When you observe this taking place shut the pipe of the alembic.

This sublimation must be repeated three times: that is, once with the ingredients and twice after per se, in order to obtain the Sr as pure as possible.

Humid Calcination of the Sr

Take one pound of this Sr, finely powdered, and put it into two pounds of good Aqua fortis, not all at once, but gradually, in a glass body. Project only 2 $\frac{1}{3}$ at once into the aqua fortis, and so proceed until the 16 $\frac{2}{3}$ are all dissolved, as sugar dissolves in wine. Shut the glass close, and place it in a warm balscurn, in such a

heat that the glass may feel pleasantly warm, but not hot, and let it stand so for ten days to insure a true solution per minima.

Now apply an alembic to the glass body, and with a little more heat, in a roller balneum, distil the quaeraria from the mercury into a lined receiver, and the mercury will be left at the bottom of the glass body white like Flogs lard: then cease distilling. This is the true philosophical humid calcination of the mercury.

Exuberation of the above ♀.

The mercury that has undergone the humid calcination must be exuberated and rendered fusible, which is accomplished in the following manner:

Cover the bottom of your glass body with a good tough lining. Lute on a roomy alembic and leave the pipe open. Place your body pretty deep in sifted ashes or very fine sand. Increase your fire under the iron pot gradually untill the humidity is all gone, and then again till you have sublimed your mercury into the alembic. Beware of the poisonous invisible fumes, which are mortal when received into the lungs by inspiration.

When no more ascends let the fire die away, and leave the vessel in its place to cool.

Next morning (defending your mouth and nose with a towel, moistened with good vinegar) take off -

the alembics, take out your sublimate and put it again into the glass body, previously cleansed, washed and dried, or put it into a new one. Then proceed as before and sublime the mercury per se. Repeat the sublimation per se once more (that is three sublimations in all) and the sublimate will appear of a most brilliant, glittering white, and will be much more fusible than before. This is our Exuberatio, or fusibilis.

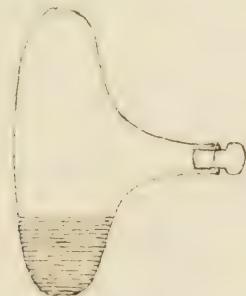
18 I
have this
dry very

Fixation of the foregoing Exuberated ♀, that it may become the Glu-
tine aquile of Paracelsus.

Of your foregoing Exuberated ♀ you ought to have one pound and a half at least prepared. Nor will you

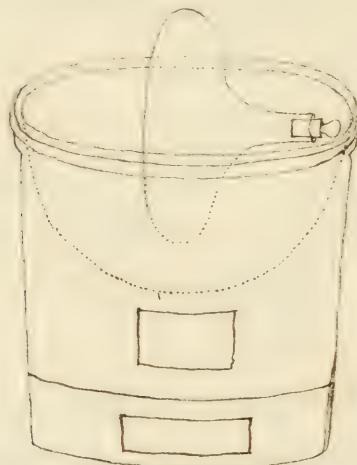
have cause to grudge your labour.

Take of your Exuberated sublimated Mercury, which has now lost its internal humidity and external earth by the sublimations, a third part, that is half a pound, & put it into a glass of this form



which must have a glass stopper, and ought to be pretty strong and roomy enough to be able to admit of subliming and fixing the half pound of your Dr. It ought to be blown with a flattish bottom, without any knob.

This glass is not to be placed on its bottom but sideways, with that part of the belly which contains the sublimate buried in fine sand, in an iron pan, over a charcoal furnace; in this manner



Increase your heat gradually, and continue until the sublimate has ascended into the upper side of the bottle : then let the fire die away.

Next morning turn the upper side down into the sand and bury in the sand that part which contains the sublimate. Light the fire & sublime again — and so continue to do every day for a fortnight or three weeks, until your sublimate, even in a very strong heat will ascend no more, but remains below, fixed & fusible.

Or you may fix your sublimated mercury in a double glass, like two deep cups in this form



The mouth of the one cup must be nicely fitted and ground into the

other: This vessel as well as the former one (whichever of them is made use of) must be heated to expell the cold air and all humidity, before the previously warmed ~~gas~~ is introduced. Then the joining, or the stopper if the first mentioned vessel is used, must be lined outside with stripes of linen pasted over the joining, five or six fold.

You could likewise fix your ~~gas~~ in such a double glass as has been just described by applying the heat to the upper one. per ignem conflagrationis: but one of the former methods is less troublesome and should therefore be preferred.

When you have proceeded thus

far you are in possession of the Glutin Aquilea of Paracelsus, or the first fusible body, or the fixed exuberated earth of the mercury, perfectly pure!

Preserve it carefully for future use.

Solution of a portion of the reserved Exuberated Mercury
to convert it into the true Mercurial water, which
is the true Lac Virginis
of the Sopha.

Take one half of your reserved two parts, that is half a pound of your sublimed exuberated ♀, put it into a digesting glass & shut it slightly, so as only to keep out the dust and humidity.

Place this in a like-warm-water bath, wherein you can constantly bear your hands, about blood hot; and let it continue there day and night, until your mercury sublimate is all dissolved into a fat water, which will infallibly happen in a few days.

Or

Lay it on a strong glass plate or a slab of porphyry placed obliquely in a dry cool cellar, so that the air may strike over it, placing a glass funnel in a bottle under the lower end. The exuberated mercury sublimate will run per dequinum into a water. This must be de-

deflegmated in a Balneum—
mare : the first method does—
not require that.

Or

hang your exuberated ♀ in a
strong, new linen, sharp pointed
bag, over a glass funnel in a
cool dry cellar, where there is a
draught of air, and it will flow
by attraction and drop into the
funnel and bottle. This also—
must be deflegmated in a B.M.

When finished put it into a
strong glass bottle, with a glass
stopper, and keep it for use.

This is the true Lac Virginis,
or mercurial water — the Dragon
that devours and fixes its own
tail, as Lamispring mentions,

but it wants another operation
which is as follows:

Distillation and Purification of
the Lac Virginis which you
have obtained.

Put the mineral water which you
have obtained into a digesting glass,
which shut close. Then set it to di-
gest in a gentle heat, not above
90 degrees, over a lamp for nine
or ten days to procure a more
intimate union between the sea
salt and the mercury; and note
here diligently, that in sea-salt*
the universal mercury lies con-
cealed, and in nitre the univer-
sal sulphur of nature, unspec-
ified. * See Note (u) p.

After the digestion pour it cold into a glass body, apply an alembic, tune well the joining of the alembic and receiver, and distil the contents over in a B. M. or in an equally gentle and well managed heat in ashes, and you will obtain a pure mercurial water or Lac Virginis, perfectly homogeneous, as being the Mercury of Mercury, or the very mercurial volatile essence thereof - The Spirit of the White mercurial stone, or The Spirit of the white Tincture of mercury; [With which spirit the author afterwards multiplies the stone in Power and Virtue] and this is now, the true and genuine

Lac Virginis, or aqua mercurii
of Lanspring and other philosophi-
sers that have proceeded in this
way.

Coniunctio Spiritus cum Corpore.
The Union of the Spirit with the body
of Mercury.

III. 5
Now take of your reserved fixed
Gluten aquile one part (one-
 $\frac{2}{3}$ or as much as you like and
can afford) rub it in a warmed,
perfectly dry glass mortar to a
subtil powder, which put into
a conveniently sized digesting globu-
lar glass: pour upon it an equal
weight of its own mercurial spirit
or Lac Virginis: do this gradually
and when all is in shut the glass

immediately and bite the stopper.

Nay you have united Man
and Wife, the fixt with the volatile,
the body with the spirit, the salt
with the mercury - the sulphur
 being contained in the mercury.

This is Lamspring's Dragon,
 which is going to devour its own
 tail [i.e. its own fixt salt, or,
 Guten Oquinde]. (see Note (b).)

Digestion.

Place your globular glass in a
 blood warm balneum. You should
 be able always to bear to have your
 hand in the warm water. This will
 be a guide to you as to the heat [A
 thermometer will, however, be more
 certain].

Let it stand to die and putrify, for the space of 150 days, or five months; and be careful not to move nor disturb your glass.

When forty days have passed the first blackness will appear, which is called Caput Corvi, the crows head; this will continue for some time.

After the blackness various intermediate colours will be seen, and lastly, and gradually it will become white.

Then by increasing the heat of the bath a little, about 20 or 25 degrees, the white matter will ascend, and hang round the sides of the globe, and assume the appearance of turkey eyes. It will however settle

again and looks silver white. This is now sulphur naturæ album, or the white sulphur of nature, indeterminate. But should it remain fixed on the side of the glass it is equally useful.

Solution of the White corporeal

Sulphur of Nature.

Weigh this sulphur naturæ album, put it into a small glass body, and pour upon it double its weight of genuine rectified spirit of wine. Shut the glass close, with a blind alembic and digest it eight days in a blood-warm balsmum. Then apply a proper alembic and receiver and, with a little more heat, distil the spirit of wine from the white sulphur of nature, till what remains behind looks like a white oil. As

soon as you observe this oil you must cease.

Now you have prepared the oil of the white sulphur nature, out of mercury alone.

 This must be united with the White Ferment, with the liquor or Oleum Sulphuris Luncæ, which we shall teach you hereafter.

This is the surest and the most certain process to elaborate the Lapis Philosophorum via Numerica from Mercury and Spiritualized Ferment; and this is Lambspring's way; and believe me, the Great Elixer cannot be made without adding the ferment of Silver to the white sulphur of Nature, and the ferment of Gold to the more digested red ♀ of Nature!

The Sulphur of Silver must be dissolved in the same manner as the sulphur naturee alum made of Mercury.

The Oil of the Sulphur luna is Anima or ferment sporulated, which must be united with the spirit and body of the mercury; and this is called the first spiritual fermentation of the Lapis, that it may become a powerful Elixer. This vivifies the lapis.

The first union was only a union of the spirit and body of the mercury, but this second union is a threefold copulation of the anima [oleum sulphuris luna], with the spirit [lac virginis], and the body [glauber aquilar]. The two last,

viz the spirit and body, you have in
the oleum sulphuris natureæ albi,
in a regenerated spirituallised state,
agreeable to the emblematical figure
in Lamspring's printed Treatise.

The Spiritual Fermentation of the
Sulphur Natureæ Album
or the indeterminated white Tincture.

Take one part ($\frac{1}{2}$ or $\frac{1}{3}$) of your
oleum sulphuris lince, put it into
a warmed digesting globe, and add
to it three parts ($\frac{3}{2}$ or $\frac{2}{3}$) of your
oleum sulphuris natureæ albi, that
is, the dissolved white Sulphur of
Nature reduced to an oil, which
Sulphur you made of mercury.
Shut the glass, and after the super-

fluous humidity is gone * like the
glass stopper.

Place your glass in sifted ashes,
in a gentle degree of dry heat, from
90 to 100 degrees. Let it continue till
it dry up into perfect permanent
whiteness. Before this happens va-
rious transient colours will pass:
then the matter will become white
and glittering like fine silver.

This will only require a few weeks,
and you have then the Lapis Albus,
or White Tincture completed, which
turns all metals (excepting gold)
into fine silver; but one part will
only transmute ten and no more.
It may however be increased in power.

* After the first 24 hours of digestion.

Multiplication of the Lapis Albus
 or White Tincture in quality
 or Virtue.

Having prepared the White Tincture you ought to multiply it in virtue, strength and power; otherwise your advantage will be but small.

Therefore dissolve your White Tincture in your rectified Lac & Virginis made of mercury, and, when it is perfectly dissolved, distil the spiritual liquor from it gently, until there remains a fixed oil of a white colour.

This first oil you must coagulate and dry up, in a globe or digesting glass set in ashes in a heat of 100 or perhaps 120 degrees.

This Solution and Exsiccation must be repeated three or four times more, until it will no more dry up but remains a fixed incombustible oil.

You have now obtained the White Sincleral oil, or Great White Elixir of the Higher Order, by us called Tertiae Ordinis.

Multiplication in quantity.

The multiplication in quantity, by simple projection, is performed in the following manner:

Take one part ($\frac{1}{3}$ or $\frac{1}{2}$) of your white Sincleral oil or White Elixer tertiae ordinis, and project it upon 100 parts ($\frac{3}{2}$ or $\frac{2}{3}$) of fine cohered

silver in fusion in a crucible, and let them flow together for a full hour. All is safe now. You can hurt nothing by taking time enough. Make a trial by dipping a clean iron rod into it: examine the adherent matter, which ought to be and will be a brittle, white, vitreous mass. Then it has been long enough to be perfect, but should it remain exposed never so long to the heat you can no longer destroy it.

When the mass is cold beat it to a fine powder.

This is the corporal fermented white metallic Elixer.

Take one part ($\frac{1}{2}$ or $\frac{1}{3}$) of this glassy powder and put this to one hundred parts of purified mercury

in a crucible. Give it a good heat and let stand for an hour in the fire in a wind furnace. The mercury will not fly away, but will be converted into a first, fusible, white,unar, tinging, precipitate.

Projection.

Now take $1\frac{1}{2}$ of this your last made Mercurial Unar precipitate, envelope it in wax, and project it upon $100\frac{1}{2}$ of common mercury, lead or tin, and let them melt well together, in a good strong heat, for half an hour, and your mercury, lead or tin will be converted into most pure silver.

Should it prove brittle or fly

under the hammer, you must gradually add a little more of the same metal, $\frac{1}{4}$, $\frac{1}{2}$, or 1, until your metal becomes soft and ductile fine silver — finer than any from the Spanish mines in America. See Note (c).

How to prepare the Lunar Ferment, and
to Spiritualise it into the true oleum
Lunæ to determinate therewith
the Sulphur Natura album
ex Mercurio towards Luna.

What you sow you will reap.

Gold produces a Solar and Silver
a Lunar Fixiture. Whosoever knows
how to tinge Sulphur naturæ indeter-
minatum, the White with Silver and
the Red with Gold, will obtain the
highest and most glorious secret in
nature!

Hermes says: "Our Elixer is nothing else but Mercury fermented with Silver or with Gold." By this he means Sulphur naturæ, album, by Silver and Gold he means, the spiritual Lunar and Solar ferment. Both united [Sulphur naturæ album with album lunæ. — Sulphur naturæ rubrum with album solaris.] constitute the true Mercurius Solubilis et acetalus, duplex or duplicitas; which absolutely can become nothing else but the Great Elixer or Lapis Philosophorum!

Calcination of the Silver.

Take four, five, or six ounces of fine copelled silver: Beware that there be no copper in it, left by a

careless Refiner. Let this be milled first and beat out into leaves at the Gold beaters : or make your Silver into a fine calx or Luna cornea, which edulcorate thoroughly with warm water and then dry it.

Take 1^t or 5 $\frac{1}{2}$ s of this calx or of your Silver leaf, and pour twice the weight of our rectified mercurial water or Lac Virginis into a digesting glass and dissolve therein, gradually, your calx or silver leaves, two or three at a time.

If you should be short of your Aqua Mercurialis you may mix it with ~~an~~ clear Aqua fortis and the effect, as I have found by experience, will be the same.

Note! that you dissolve your silver at the first without heat, but when it will no longer act, being nearly loaded with D , then put your digesting glass in a blood-warm water bath, and let it dissolve as much as it can — You have then obtained the true proportion.

Let the glass be closely shut, and let it stand in the warm water bath nine or ten days, until the whole solution of silver is become a green coloured water. Then let the balneum cool. Take the glass out of the water, not quite cold, pour the solution carefully into a glass body not too high. If there happens to be a little sediment leave that carefully behind.

apply quickly an alembic and set it to the body. apply a receiver which also sets to the pipe of the alembic, letting the pipes go deep through the neck into the body of the receiver.

Place the body in a balneum and distil over gently the dissolving water into the receiver, until the greater part is come over. Do not hurry but proceed gently, until your silver remains behind in the body, not as a cax, but in the form of a white oil or oily liquid. Then take away the fire quickly and cease.

Our Sac Virginis or Aqua mercurii, either alone or when mixed with a of good Aqua fortis, is such

a powerful solvent that nothing can resist or withstand it. It dissolves every thing, for which reason the Philosophers before me have, not unjustly, called it Alcathest, universal dissolvent and ignis gehenna; but we call it our calcining water. See Note (d)

It is of such a fiery nature & property that it dissolves all metallic bodies into a liquid, which elementary fire cannot do, but reduces them into calces, while this our calcining water reduces them into a metallic oil: Note (e)

Further Solution and Subtilisation
of the oily liquor of Silver.

In order to subtilise this -

Liquor lunaæ still further and to deprive it of the corrosive moist fire, pour the oily liquor lunaæ into another glass fit for digestion.

Now you must have at hand some highly rectified Spirit of Wine, made from good German or French wine brandy, and not from corn: if from corn you will be deceived.

Pour, very carefully, a small quantity, a coffee-spoonful at a time, into the Lunar liquid, and move the glass. When the two fires meet a great reaction takes place, and the glass gradually becomes intensely hot: therefore you must proceed gradually and

and cautiously, shaking
the glass horizontally, after
each addition of the Spirit
of wine, until it cools a-
gain and tranquility is
restored. Continue this
adding the Spirit of Wine,
gradually until it stands
four fingers breadth above
the liquor lunæ. By atten-
ding to these precautions you
accomplish the union with-
out any accident.

Then shut the digesting
glass, which ought to have
a long neck, and set
it in a blood warm water
bath, where let it remain
to digest for ten days, until

a perfect union has been effected, in form of a delicate oily liquid. See Note (f.)

Pour the oily liquid you have obtained by the digestion in Saline into a glass body; apply an alembic and, with a most gentle heat, distil all the Spirit of wine from the dissolved silver, untill the silver remains again in the form of an Oil.

Further Subtilisation,
and Purification of your Oleum
Lunæ.

Put your Oleum or liquor
Lunæ into a digesting globe

of such a size that only one third or one fourth part of it may be filled. Then places the glass in a blood warm water bath, so that it may constantly feel comfortably warm, as you feel yourself when in perfect health.

Let the superfluous humidity evaporate during the first twenty four hours, & then shut the glass tight with its glass stopper and acting.

Let it stand unMOVED one hundred and fifty days, i.e. about five months, and the Silver will die and purify. When the caput corni

or Blackness is part increase
the heat twenty or thirty de-
grees and various beautiful
colours, like the Peacock's —
tail, but transient, will
pass from day to day, in
the same manner as during
the first regeneration of mer-
cury, before taught.

After six weeks more
you will see the White —
Sulphur appear. Then in-
crease your heat again a
little more and your White
Sulphur will ascend and
settle all round the sides of
the globes, bright and shi-
ning, like Fishes eyes. This
is your purified, resuscitated

and regenerated Sulphur or
Fermentum lunaæ.

This fermentum lunaæ is not so firm as a fixed body, nor is it so volatile as a spirit. It is a Natura media, between the body and the spirit, and is called the Sophic ferment, the Forma of the White Elixer spiritualised, of a middle nature.

Without this Form the Lapis cannot tinge into silver.

Note! that with this Sulphur lunaæ the white sulphurs of all the imperfect metals, can be spiritually fermented, and become Tinging.

medicines, which tinctures, when dissolved and coagulated three times, in such a manner that they remain & stand like a fixed oil, are then incombustible oils, and Elixeria testia ordinis, as well as ours of Mercury, and are equally multiplicable.

Reduction of the Lunar ferment or Sophic ferment, Stirring like Fishes eyes, into an Oil.

Take your Fermentum Luna out of the digesting globe, put it into a clean digesting glass and pour

highly rectified spirit of wine
(made from good brandy,) upon it, so as to cover it two or three fingers breadth, and then digest in a blood warm balneum for two or three days.

After this digestion distil the spirit of wine gently from it until the Lunar ferment remains behind in the form of an oil.

This is the Oleum Lunae for the spiritual fermentation of the Sulphur naturæ album ex Mercurio, which you have also, by means of spirit of wine reduced to an oil; and thus the two oils are united per minima, as we have

caught you, and want only
to be dried up and fixed.

Of the Rubification of the
White Sulphur Natureæ
ex Mercurio.

Having obtained the White
Sulphur of Nature from mercury,
in two or three digesting globe
glasses, take that glass which
you propose to continue to
digest till it be perfected into
the Red Sulphur, and, with-
out permitting it to cool,
place it in a Lamp furnace,
in a bed of sifted ashes, war-
med to the same degree of
heat as the glass had acquired

in the water bath. The dry heat in ashes must be no stronger than that you can bear the glass in your open hand.

Continue this gentle degree of dry heat, say about 120 to 130 degrees until your Sulphur naturæ album is become of a very bright and beautiful cinnabar colour, which it will in about thirty days.

This is Sulphur Rubrum Naturæ indeterminatum.

Solution of the Red Sulphur Naturæ
into an Oil.

Dissolve this Red sulphur of Nature.

by the same process as you did
the White Sulphur : That is dis-
solve it in genuine, highly
rectified Spirit of Wine, digest in
a blood-warm water Bath, keeping
the glass close shut, and you will
obtain a deep, Ruby-red, transparent
solution.

This Solution is Fire!

If you tinge a bottle of good
old White Rine wine or Austrian
wine with this Essence until the
same become as deep in colour as
Burgundy, which a small quan-
tity of the dissolved red Sulphur
will effect, you have then in your
possession

The glorious universal Medicine,

or

Quinta Essentia Medicinalis,

Which is so powerful that a few doses of a Coffee spoon-full will expel the most dreadful diseases. Epilepsy, palsy, dropsy, consumptions, fevers, gout, leprosy, all fly before it. It is a cure for the maladies of the whole animal creation.

But when the solar sulphur spiritualised, has been united and coagulated therewith, it then becomes an hundred times more powerful, and must therefore be diluted proportionably before it be exhibited as a medicine. One single grain in substance, in

that state would extinguish life like a stroke of lightning or a violent shock of Electricity which is the same thing with less power, as we have proved by experiments made on dogs and other animals.

Distillation of the Ruby-red transparent solution of the Red Sulphur of Nature.

Having, by the means directed, obtained your ruby-red transparent solution of the Red sulphur of Nature in Spirits of wine, you must, with a gentle heat in Balneo, draw off the spirit of wine, ~~after~~,

Alembicum, until there remains behind a Ruby-red oil.

Composition of the principles.

To three parts of the Ruby coloured oil you must add one part of the Golden ferment, reduced to an oil, by means of Spirit of Wine.

Manage exactly as you did the White, and coagulate the united oils in a digesting globe glass, placed in a dry heat of sifted ashes, leaving the glass open during the first twenty four hours of digestion, to evaporate the superfluous

humidity. Then strain it and digest until it is become a beautiful deep red mass. This will be soon accomplished, in a heat of from 120 to 130 degrees. The trial is, that it must melt without fuming. See note (g)

Multiplication in quality, Virtue & Power.

The multiplication of the Red is performed exactly in the same manner as that of the White Tincture formerly taught.

You must dissolve the above red mass, which is the Red tincture in an infant state, capable of transmuting ten-

parts only of mercury unto 0,
in your rectified Lac Virginis.
by a gentle digestion.

When perfectly dissolved dis-
till the mercurial spirit from
the Tincture until it remains
an oil.

This being put into a diges-
ting globe, placed in warm
ashes must be dried up again,
until it become again a red
mass.

Repeat this solution and
coagulation, until it will not
dry up any more, but remains
a fixed ruby red oil, which
shines in the dark.

This is our Elixir Rubrum
tertiae ordinis, which is capable

of vitrifying a great quantity, at least one hundred parts of refined gold in the crucible, so which vitrified gold can convert a greater quantity, at least one thousand parts, of mercury into a red tinging cinnabar or precipitate, which, finally can transmute at least an hundred parts of mercury into fine gold.

The red tincture is capable of being still further multiplied.

Before it has vitrified gold, it is the Lapis sophorum medicinalis universalis, the Uranium and Thummum, which gives light in the dark and tinges alcohol of wine into a Ruby-red essence, wherewith you ^{can} tinge

a generous, old White Austrian wine into the medicine, capable of healing and overcoming all diseases, and able to preserve life beyond the general term.

The dose of this tinged wine must be small, a few drops only, and that not too often.

To prepare the Solar Ferment.

Take of pure gold of 24 carats, refined with the greatest care by a faithful refiner, two ounces. Get this beat into thin leaves, at a gold beaters, one whom you can trust and who will

not change your gold. You
ought to get enough heat to
yield you two ounces of leaves.

Dissolve the Gold leaf, one
leaf after another, gradually,
in your Lac virginis, mixed
with an good Aqua fortis in
which aqua fortis you have
previously dissolved one-fourth
part of its own weight of sub-
limed Sal ammoniac to make
it become an aqua regia.

Let your double solvent,
consisting of the aqua regia
just mentioned and your Lac
virginis, of each an equal
weight, weigh twice as much
as your Gold does, that is have
four ounces of solvent.

Dissolve the gold leaves gradually, without heat and you will obtain a beautiful, transparent fiery red liquid. This is the humid calcination.

Put the digesting glass, & place it in a blood-warm water bath, to digest for eight days.

Then distil the solvent from it very carefully until there remains behind an oily liquor gold.

Digestion.

Put the solar oil just obtained into a digesting globe glass and set it in a water bath of a blood heat for one hundred

and fifty days (five months) and the gold will die and rot, as the silver did before.

After Blackness is over you will obtain, in about six months time, the White Mercurial sulphur of gold, which will settle all round the globe like small pearls or the eyes of fish.

Rubification of the White Sulphur of Gold.

When you have the signs just mentioned, your White Sulphur of Gold settled round the globe like small pearls, take your glass gently out of the water bath and place it

in & has previously warmed over a lamp to nearly the same degree of heat as the water bath was. Then increase your heat gradually to 110, 120 and 130 degrees and the White Sulphur will change into a yellow and finally into a beautiful deep red colour.

The change from the White to the Red will be accomplished in five or six weeks, & you will then have in your possession the Red Spiritualistic Gold or Solar Ferment, extremely fusible.

Solution of the Solar ferment
and reduction of the same
into Oleum Ois.

Dissolve your Red Solar Ferment in genuine highly rectified alcohol of wine, and you will have a transparent Ruby coloured solution, which no art can reduce per se into O again.

This Ruby Tincture is Aurum potabile per se, but not Sapientia Philosophorum medicinalis; yet it is a glorious restorative and curative medicine.

Distil the Spirit of Wines in Balneo gently from the

solution, per alembicum, until there remains behind, in your glass body, a deep Ruby red oil of Gold, that is a solar oily looking liquid, which is the Spiritual Solar ferment, for the composition of the Red Elixir prima, secundæ et tertiae ordinis.

Soli Deo Gloria!

FINIS.

NOTES

On the foregoing Process, by
Dr. Baestrom.

The Introduction (pages 7. 8. 9.) I consider as containing great and valuable truths in natural science. If the modern chemists would deign to learn and understand them, and would keep sight of them in their labours they might accomplish what they now hold to be impossible, the transmutation of one metal into another.

The Philosophical Canons (in A.S.) agree in the doctrine laid down in the Introduction to this work but they as well as Irenaeus (i.e. Doctor

Wirthorp) in the practical part, reject every sophic mercury in form of aqueous
clay or calx, admitting no other—
except a running mercury or vivus,
only because they succeeded therewith
and not with the others, and were
not Philosophers sufficient to examine
the central Elementary powers of
Nature; or because they never took
the trouble to go beyond their own
successful labours.

There have however been more
Philosophers that possessed the stone,
who worked with Mercurial waters
or mercurial oils, than of those who
worked with sophic running metallic
mercuries.

This seeming disagreement there-
for, while the real agent. (\oplus , Δ , life.)

is centrally the same, differing only in outward appearance; ought not to trouble the mind, much less to perplex the studies of a determined and indefatigable Enquirer. Remember what Stahl says (page 321,) and which Becker had said before him.

Basil Valentine worked long labours via humida, and succeeded first of all with Gold retrograded into $\text{Or} \odot s$, and that into ♀, ♀ & ♂. Afterwards he worked on Hungarian vitriol, separated a mercurial water or spirit, a red sulphureous oil, & a fixed salt, and succeeded. Afterwards he succeeded in another way: he retrograded Iron and Copper into a vitriol, separated the principles,

sulphur, mercury, salt or soul,
agent, fire:—mercurial spirit, patient,
 & and the first Θ or ♦—the founda-
 tion of the building, the magnet and
 principle of fixation. By letting those
 three pass through sufferings & death,
 Nature regenerates them. Having suc-
 ceeded in these labours he recommends
 the last mentioned way as the best.—
 He knew nothing of a Mercury Sophie
 in forma metallica currente.

If you examine this subject with
 care you will easily discover the cen-
 tral harmony and truth of seeming-
 ly contradictory principles. The volatile
 spirit of vitriol is a mineral volatile
 mercury: the succeeding ponderous
 oil, when concentrated into a deep
 red oil is a tinging metallic ♦ or

fire, or anima, not yet materialized or fixed, and the fixed salt is the basis of the whole - the principles of rest and fixation.

Paracelsus had a worth upon vitriol, another upon mercury, another with mercury and antimony and knew nothing of a running sophic mercury. Whenever he passed a Druggists shop in Vienna, where it is usual for those in that line to place a large piece of Vitriol, antimony or alum in the open shop window, he used always to take off his hat and make a bow as he passed the piece of Vitriol; thereby declaring the preference he gave it. The people who were passing thought him mad.

(a) What the Author says, page 24, respecting sea salt and nitre is perfectly just, but in the first instance he had sublimed his mercury with nitre (page 12) and vitriol &c. &c. Perhaps nitre there was a mistake, for sea salt; for we have enough of nitre in the aqua fortis in which he dissolves his first sublimate, but whence have we sea salt?* It stands however in my original as I have written it, nor do I believe that the first sublimation being done, with

* Dr. Bacstrom has here overlooked one circumstance. The mercury was sublimed with corrosive sublimate, and that contains the acid of sea salt — of Nitre aqua fortis is only the acid.

nile and Roman Vitriol would be inferior to that with sea salt and nitric acid. In fact we have a number of processes that proceed either way.

(b) "The Dragon is going to devour its own tail." The volatile, the female, predominates at the first in every process for the Lapis, as the first woman committed sin and disobedience first. The female, the Virgin Mary also prevailed in manifesting and coronifying the Messiah. She was the material instrument to manifest the Messiah, who has restored that which was lost by the first woman. You may perceive by this also that the Devil's agent must spiritually and materially

prevail at last; and purify and fix ~~the female, the volatile,~~ into one united glorified homogeneous and immortal essence, no longer susceptible of a distinction of sexes, for which reason there can be no distinction of sexes after physical death — all must then be male agents, perpetually active & unchangeable.

(c) Respecting Projection observe the astonishing extensibility of the Elixer tertia ordinis, which before multiplication transmuted only 10 parts of the inferior metals into silver but after multiplication can transmute at least 100 parts. The reason of this wonderful extensibility and penetration is owing to the

first preparation of the Sulphur Na-
ture album, which is a regenerated,
resuscitated, indeterminated Essence.
 This again is fermented not cor-
 porally only in the crucible, but
 spiritually, by a regenerated spiri-
 tualised fermentum suum, reduced
 to an oil and then fixed together.
 Then the Elixir tertiae ordinis vitri-
 fies silver, which again converts ♀
 into a tinging precipitate before
 it can become ductile & in fresh ♀.

Afterwards, when you have
 obtained the perfect red sulphur na-
ture ex mercurio, fermented it spi-
 ritually with regenerated solar ferment
 reduced to a first oil, and multiplied
 it by Lac Virginis, the produce is still
 more extensible, in as much as the

red sulphur nature is or consists entirely of corporified fire, which causes it to be of a fiery red colour, and as gold in its own original character is far more extensible than silver. The produce in gold therefore is immense, and if you reserve but a small portion of it it is still farther multiplicable, as Francesco, Count Bernardo, Basilius and all true Philosophers attest. This process of Lambspring is founded on true natural principles and is highly valuable.

(d) Some particulars respecting the Alcahest may be seen in Van Helmont. See also Boerhaues Che-

mistry translated by Shaw 1st. Vol. 1,
page 570 &c

(e) See Isaacus Hollandus.

(f) When mixing the oily liquor
of silver with the Spirit of Wine,
especially if the calcining water
was composed aqua mercurii &
aqua fortis ~~aa~~, I would not put
the oil to the moist fire, but the
fire to the oil. In making the
mixture for Ether of Vitriol I find
it best to add the rectified spirit
of Wine to the oil of vitriol, exten-
ding the stronger fire in the wea-
ker which is safer than a contra-
ry mode of proceeding. Why
the author overlooks this I cannot

for, as he calls his calcining ∇ as moist Δ . I shall shew what he means by that expression.

Every corrosive in nature must of necessity be either Acid or Alcaline. When Acid it is derived from Δ and Δ , when Alcali from ∇ and ∇ by means of fire. Every acid in Nature is Δ extended or dilated or corporified in Δ and ∇ . There is more Δ extended in a strong concentrated than in a weaker acid. If you could deprive the smoking acid spirit of nitre of all its acid humidity, it would absolutely manifest itself in a sudden flash of Δ , in the act of returning to its primitive state of universality,

which as fire is invisible, but as light visible.

As one element cannot act without another it is therefore impossible that the elements can ever be perfectly separated by the art of man. Δ communicates with ∇ through the medium of Δ and thereby impregnates it, Δ and ∇ being two extremes: and when Δ by the means of Δ extends itself in ∇ the universal acid is generated, every acid proceeding from Δ . Flame itself, maintained by the medium of Δ , is a highly concentrated acid, more active & powerful than the moist corrosive fires in nitric, sulphuric and marine acids &c, but incondensable.

The principle however in all is the same: centrally, the last mentioned acids are all, more or less, extended, determinated moist Δ s by means of Δ and ∇ .

The time will come when our modern philosophers will simplify their principles as well as their minds and be obliged to return to these truths.

The Alkaline principle is likewise a corrosive but it is exactly the contrary of the acid as to its corporification. In alkali the Δ is corporified and extended as well as in acid, not however by means of Δ and ∇ but by means of humidity and ∇ . For this reason every alkali (N3 fixt) is humidity

concentrated into ∇ , wherein Δ is corporified.

The two universal principles, as the two first manifestations of the universal agent Δ stand thus:

Sol Δ Light

Δ

Cold & Darkness

Humidity, ∇ , Luna

Δ int+, Acid, Δ extended

Alcale ∇ it is an extt

$\hat{\Delta}$ Heat, Δ moved

Δ inverted

Dryness

Δ corporified in ∇ .

activity, motion, action

Prest, Fixation.

Agent, Male

Magnet

Female

Passiveness, Prest

σ

Θ

φ

∇

(g) Here no putrefaction is mentioned by the author, perhaps there is none.

RECAPITULATION.

The following is a brief recapitulation of this author's process, in which, for the sake of perspicuity, a somewhat different arrangement is followed and some of his terms, where he uses a great number for the same product, are disregarded.

Preparation of the Sublimate

Purify the mercury by rubbing it with salt and vinegar, washing, and straining it through leather; unite the mercury with corrosive sublimate of mercury $\alpha\alpha$, by rubbing them together till they form a grey mass; to which add an

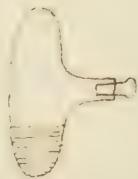
A equal weight of a mixture of
nitre and roman vitriol $\alpha\alpha$, and rub
all together till well incorporated lime
paste. Sublime this paste in a sand-
heat, and afterwards sublime it twice
more per se. — Mark this with the
letter A.

Dissolve 1 part of A, reduced to a
powder, in twice its weight of good
aqua fortis. Put the sublimate in by
little and little, and keep the vessel
warm in a balneum. After it has
stood ten days in the balneum draw
off the aqua fortis per alembicum, till
the residuum be like frogs land. Then
cover the bottom of the cucurbit with
a lime, apply an alembic, and, in a
sand heat, when the humidity is all

gone, sublime the mercury into the alembic : then let all cool and in clean vessels repeat the sublimation twice more. On this put the letter B.

Preparation of the Gluten Aquœ.

Put half a pound of the sublimate B in such a glass as has been described at pages 17 and 18, put the belly of the bottle in sand placed sideways and sublime the contents to the upper side. Next day turn the side that now contains the sublimate down into the sand, light the fire and sublime again. Repeat this every day till, after 16 to 20 days, it refuses to ascend any more. You have then the Gluten Aquœ. Mark this with C.



(90)

Preparation of the Lac Virginis.

✓

Take another half pound of the substa-
B. and in a glass vessel slightly stoppered
with paper expose it to a gentle heat in
a balneum. In a few days it will dis-
solve per se. — Or you may let it run
per deliquium on an inclined plate
of glass placed over a bottle with a
funnel, in a cellar; in which ^{case} the li-
quid must be deflegmated. — This is
the Lac Virginis

This must be digested in a heat of
90 degrees for ten days and then
distilled in balneum. — You have now
D the true Lac Virginis, which the author
afterwards calls Rectified Lac Virginis.
Mark this with the letter D.

D

132

Quere. Will the mercurial part go over?

Preparation of the White Sulphur of
Nature.

Take 1 part of the Glauber aquitæ (C) powder it and pour on it, gradually, in a digesting glass. 2 parts by weight of the Lac Virginis (D) and close the stopper. This is uniting the male and female - the fixed and volatile - the body and spirit - the salt and mercury, (the sulphur is in the mercury). This is Lambspringe Dragon

Digest this in a heat that you can bear with your hand for 5 months. At the end of 100 days blackness will appear, then the transient colours, & lastly Whiteness. Increase the heat 20° or 25° and the matter will ascend looking like Fishes eyes, after which

E

it will settle again and look silver white (if it should not the effect will be the same). This is Sulphur Naturæ album. Call this E.

Preparation of the Oil of the White Sulphur of Nature.

F

Weigh the White Sulphur E., put it in a glass body and pour on it twice its weight of genuine alcohol of Nine. Shut the glass with a blind alembic and digest in a blood heat for 8 days. Then apply a proper alembic and distil off the alcohol till the residuum looks like a white oil. This is the oil of the White Sulphur naturæ ex annario. Mark this with the letter F.

This is afterwards to be united with

93

The Oleum sulphuris leuncæ, which is
the Lunar or White ferment.

Preparation of the White or Lunar Ferment.

Take 4, 5 or 6 ounces of pure silver
in leaves, or convert your silver into a
calk or Luna cornæ, which edulcorate
with warm water and then dry it.
Put the silver to twice its weight of the
rectified lac virginis (D), in a digesting
glass, adding the silver gradually till
the whole is dissolved.

If you be short of lac virginis you
may take nitric acid & a mixed
with it. Let the liquid dissolve
what it will cold, and then, in a
blood heat let it dissolve till saturated.

Let the solution stand in the balneum nine or ten days till the solution become of a green colour. Then pour it, still a little warm, into a low glass body, leaving the sediments behind if there is any. Apply an alembic and distil in balneum till the greater part of the liquid is come over and the silver remains not as a calx but like a white oily liquid.

Pour this into a digesting glass with a long neck, and add to it good alcohol, a few drops only at a time; on account of the heat occasioned by the reaction of the two, until the alcohol stands 4 fingers breadth above the oily liquid. Shut the glass and digest in a blood heat for ten days, till a perfect union is effected.

Then pour it into a glass body, apply an alembic and draw off the alcohol till the silver remains again like an oil.

In a digesting globe, one third filled, digest the above, in a blood heat, suffering the superfluous humidity to evaporate for 24 hours, after which put in the stopper and bite it. Let it digest for five months and the silver will putrify. When the blackness is past increase the heat 20° or 30° and the Peacock's tail will shew itself. After 6 weeks more the white sulphur will appear. Then raise the heat a little and the sulphur will ascend, and settle

G

round the sides of the glass, white and shining like Hestus
eyes. This is the Lunar or
White Ferment. Call this G.

Conversion of the same into a
 White Lunar Oil.

H

Take the White Ferment G out
 of the digesting globe; put it in
 a clean digesting glass; pour
 alcohol over it, two or three fin-
 gers breadth; digest in a blood-
 heat for two or three days and
 then, per alembicum draw off
 the alcohol till the lunar ferment
 remains behind in the form of
 an oil. This is the Oleum Sulphu-
ris Lunæ. Mark it with H.

Fermentation of the White Mercurial oil with the Lunor oil,
for the White Stones.

I

Take 1 part of the Oleum sulphuris Lunæ H., and add to it 3 parts of the Oleum sulphuris Naturæ albi F. After 24 hours digestion to evaporate superfluous humidity close the glass and cork the stopper. Digest in a heat of 90° to 100° . Various transient colours will pass; the matter will dry up, and become white and glittering like silver, in a few weeks. This is the Lapis Albus, but only able to go one part on ten of the baser metals. Mark this with the letter I.

Multiplication of the White Stone in power.

Dissolve the White stone I, in the
rectified lac virginis D. Distil off the
lac virginis till there remains a
white fixed oil. Coagulate and dry
this up in a heat of 100 to 120 degrees.
Repeat solution* and siccation three
or four times, untill it will no more
dry up but remains a fixed, incom-
burstible oil. This is the great White
Elixir. Mark it with the letter K.

* Quere. Does the author mean that
the same lac virginis which was dis-
tilled from the white stone, or fresh
lac virginis is to be used for these
solutions?

Multiplication of the Great White
Elixir in Quantity.

L Take 1 part of the Great White Elixer K and project it on 100 parts of pure silver in fusion: keep them in a strong heat for at least an hour, till, on taking out a little on the end of an iron rod, you find it has become a brittle, white, vitreous mass. This is the Corporal, fermented, white metallic Elixer. Put the letter L on the bottle in which you keep it.

Envelope 1 part of L in wax, and put it to 100 parts of purified mercury in a crucible. Give a good heat for an hour, in a wind furnace, and the mercury will be

2

100

M

converted into a fixed, fusible, white, lunar tinging precipitate. Mark this with the letter M.

Projection for Silver.

Take 1 ounce of the tinging precipitate M, envelope it in wax and put it to 100 ounces of common mercury, lead, or tin; give a good heat for half an hour and the result will be pure silver.

If it is still brittle add a little more mercury, lead, or tin till the whole mass becomes ductile fine silver.

Manipulations for the Red Elixir.

The foregoing is the process of the work for the transmutation of the baser metals into silver. To obtain a Red Solar Singing precipitate the author describes other manipulations as necessary.

Preparation of the Red Sulphur Naturæ

Take one of the digesting globes, containing the White sulphur naturæ ex mercurio F., and, without suffering it to cool, place it in a damp furnace, warmed to the same degree the globe had in the bath. Continue the heat at 120° to

N

130° till the White Sulphur acquire
a very bright cinnabar colour,
which it will in about a month.

This is sulphur rubrum naturæ,
indeterminatum. Call it N.

Preparation of the Oil of Red sulphur
of Nature.

O

The Red sulphur N, must be
brought into the form of a Red
oil (*oleum rubrum sulphuris na-*
turæ) exactly in the same manner
as the White sulphur naturæ was
brought into a White oil (see F).

Call this Red oil O: It tinges
wine into a glorious medicine
for the human body.

You must now proceed to —

The Preparation of the Red or Solar
Ferment.

Dissolve two ounces of Gold, leaf by leaf, in a mixture of $2\frac{1}{3}$ of Lac & Virginis (D) with $2\frac{1}{3}$ of aqua regia (made by dissolving 1 part of sal ammoniac in 4 parts of good aqua fortis). Dissolve without heat. You will obtain a red solution. Shut the glass and digest in a blood heat for 8 days — Then distil the aqua regis & lac virginis from it till there remains an oily liquid gold.

Digest this in a globe glass, in a blood heat, & the gold will purify and shew blackness in about five months; after which, in about 6 months time, the White

Mercurial sulphur of gold will shew itself all round the globe like hearts.

Increase the heat to 110° , 120° , 130° , and the white sulphur will change to yellow and then to a deep red colour in five or six weeks. This is the Solar ferment. It must be reduced to an oil (oleum sulphuris solari) by solution in alcohol and after abstraction per alambicum till there remains a deep ruby red oil of gold - Call it P. This is the Solar ferment which is to be used for the —

Fermentation of the Red Sulphur of Nature ex Fü, or the composition of the Red Elixir.

Take Oil of Red Sulphur of Nature

(O) 3 parts and of the Solar Oil (P)
 1 part. Manage exactly as you
 did the white fermentation (See I),
 only that now the heat must be
 from 120° to 130° . It is not long
 in turning into a mass of a deep
 red colour. When sufficiently de-
 gassed it must be able to melt
 without fuming.

Q. This is the Red Stone or Tincture,
 in an infant state, 1 part of which
 can only transmute 10 parts. Dis-
 tinguish this by the letter Q.

Exaltation of the Red Elixir in power.

This is effected in the same way
 as the Lapis Albus was multiplied

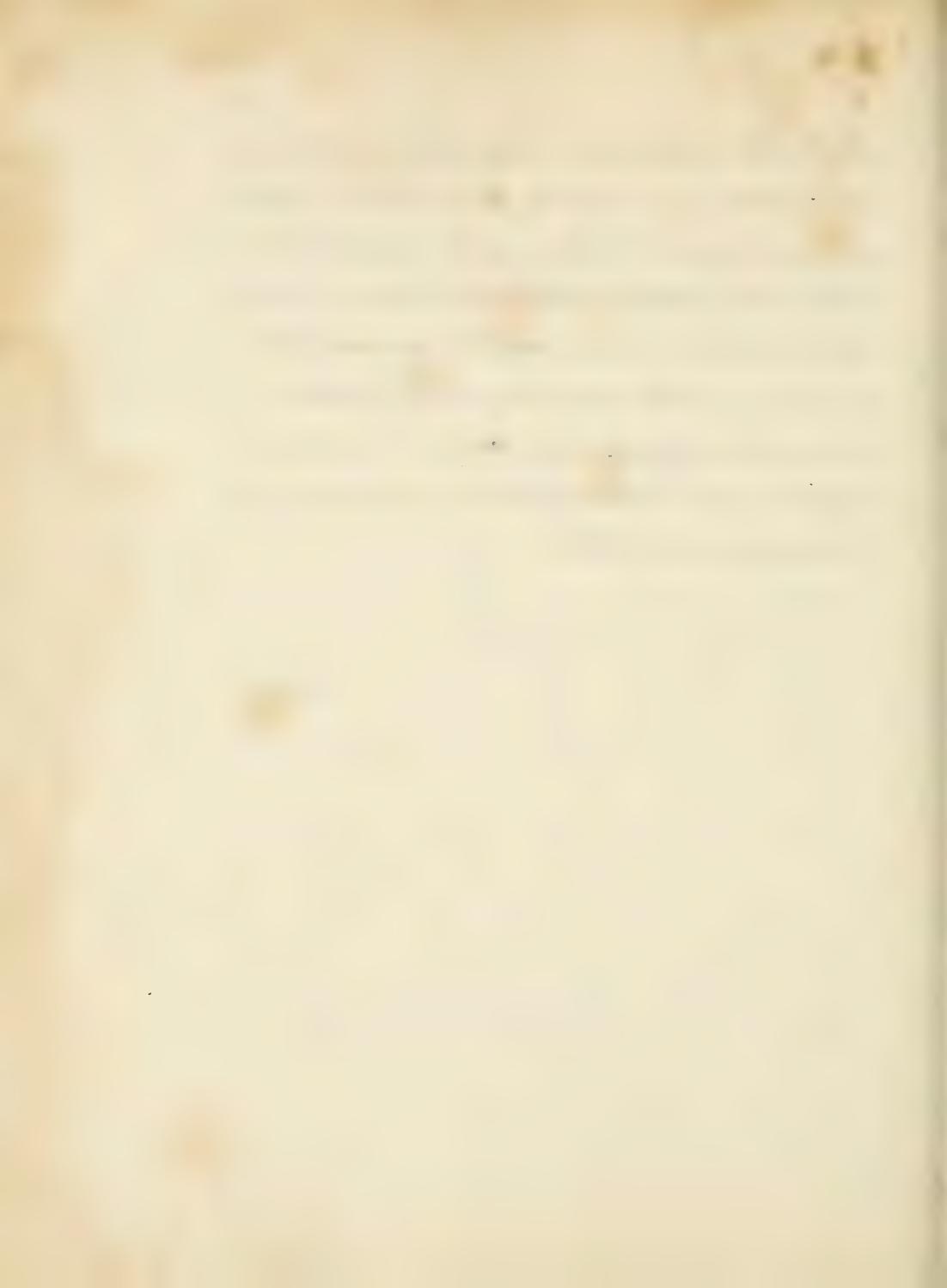
in power (see K). Dissolve the Red stone Q in the rectified lac virgines D, employing a gentle digestion, & then distil the lac from the Red tincture until an oil remains.

Digest this, in a globe glass, in warm ashes or sand till it become a red mass. Repeat the solution and coagulation till it refuses at last to dry up any more, but remains a red oil which shines in the dark. This is the Elixir Rubrum tertio ordinis.

Multiplication of the Red Elixir in quantity.

This is done in the same way as the White Stone was multiplied,

with this difference only, that whereas
the latter was put to fine silver, this
must be put to fine gold - 1 part to
100. The whole will become, in
the crucible a red brittle mass, able
to transmute mercury 1000 parts in-
to a red linging cinnabar, which
again can transmute 100 parts of
mercury into Gold.



T H E

W O R K

O F

THE JEWISH RABBI.

A Particular Labour, communicated
to S. M. Belisario, by Rabbi Isaac Calvo
of Jerusalem.

Communicated to Calvo by a Rabbi at
Constantinople.

The process was written in good
old Hebrew with points.

1 In 1 pound of good F made into R,
by dissolving gradually 4 or 5 ounces of
crude O* Therein, you are to dissolve
6½ ounces of a gold marcasite finely
powdered.

2 In 1 lib of good pure F dissolve
4 ounces of fine D.

3 In another pound of the same
F dissolve 6 ounces of purified T

When each is perfectly dissolved, de-
cant the solutions and unite them
in a roomy digesting glass, with a
long neck, which shut close

Digest it for a week in a most
gentle warmth, so that you can
only feel it comfortably warm to the
hand -- (say in a temperature of 80°)

Then distil off the acid gently, until
the residuum is left perfectly dry.

Wash it out with warm rain & ~~8~~¹⁸ continue washing and edulcorating it until the ~~8~~ comes off perfectly tasteless: then dry it in a basin in a sand heat.

The dried mass must be coulled with lead, and the above proportions will yield about 10 ounces of fine gold of 24 carats.

Remarks.

The success depends on the Marcasite Calvo said the gold marcasite was sold cheap at Constantinople, and used for mean purposes. He took it to be a red calaminaris. It was very ponderous.

Crude ^{red} calaminaris is called gold marcasite by the old chemists and metallurgists. It is a Zinc ore, and perhaps East India Zinc itself would answer.

Bucher also calls native ^{gold} from Smyrna a gold marcasite.

ON ZINK.

Zink was probably the fiery Dragon of Moras de Respur, who was a contemporary and an intimate friend of Dr. Winthrop, who employs the same figure in his Irenaeus Philaletha, calling his subject, the fiery dragon, two or three times. In page 75 he says "yet it has a resemblance to gold" and calls it our gold.— Henckel's Pyrotologia is worthy of perusal on this account.

Zink when in fusion has the property of exhibiting the same Emerald colour that gold does—a property possessed by

Zink produces
a white flame
and by degrees
the fire turns
into flame
coloured
like molten
gold.

one Ton of Zink, to 9 tons of water, 1/16 tons of oil
and mineral salt solution 22000 = Calk fuel of Hydrogen
Gas, which is 7 times lighter than Hydrogen
gas, being equal to 1 ton of
gold.

none of the other metallic substances, and therefore Frenaeus says "it has a resemblance with O." Lixhu is therefore called the fiery dragon, while O is called the Red lion, the red man, the King.

The author of Alchymia of Denudata, a Count of the German Empire relates from his own knowledge an experiment which deserves attention, and which was repeated by another author who concealed his real name & published his works under that of ab Indagine, i. e. The Enquirer, or Strong Enquiry. They both affirm this:

"Zinc is a wonderful subject. When in filings it amalgamates quickly and kindly with pure $\text{\textit{F}}$, even cold, merely by rubbing the two together in a glass mortar. When the $\text{\textit{F}}$ is sufficiently loaded with zinc put the $\text{\textit{aa}}$ into a glass retort which bury deeply in sand, and distil the running $\text{\textit{F}}$ from the zinc into a receiver half filled with $\text{\textit{V}}$. The zinc that remains behind will be like white ashes. Dry the mercury and squeeze it through leather.

"amalgamate the same $\text{\textit{F}}$ again with a fresh quantity of zinc filings (if you heat the glass mortar the $\text{\textit{aa}}$ will

be sooner made). Distill the ♀ off as before and press it through leather.

"I repeated this operation 14 times (says the Count of the Empire.), and then found that by evaporating a small quantity thereof in a silver spoon, over a charcoal fire, that the inside of the spoon was as finely gilt as it could have been with gold itself, only that the gilding had not so deeply penetrated into the pores of the ♀, being a volatile and not a fixed gold.

"This experiment is of the first consequence, as it opens one of the darkest passages

in Trenai Philalethes's Secrets Revealed, and furnishes us at once, with very little labour or expense, with a highly animated Sophie ♀"

Ab Indagine says "I advise you to prepare a Golden net for this philosophical bird."

By this it appears that the Philosophers-volatile, incorporeal mercurial ☽ lies concealed in the mercuries of all the metals. Zerith is nothing but a coagulated mercurius metallorum, which in its primitive state was a mercurial or arsenical vapour in the mines - then became oo and lastly arg^t.

vive, the matter passive or body of all the metals.

Hence we have every reason to believe that such an highly animated mercurius Lincei, strongly impregnated with the male metallic sperm, the volatile philosophic O, is alone sufficient for the production of the Lapis, and this I believe is the short way of Irenæus Philaletha, with our O in our ¶ p. 65, 75, 77.

Another question arises here, namely, whether a vive already charged with volatile O, obtained from Lincu, is a better solvent for common pure O for the work

of Bernhard Count Trevesan
than a ♀ or arg. viv., purified
otherwise without the addi-
tion of that volatile ♂?

S. B.

THE WORK
with
WOLFRAM,
A Process communicated to
MR. FREDERIC LA FOUNTAIN
by
a VENETIAN NOBLEMAN,
who at the same time presented him with
a ponderous Red Powder w^t which
he afterwards transmuted one
Pound of Copper—
into
Pure Gold.

Introduction

Mr. Frederic La Mountain, a Gentleman of honour and respectability, and possessed of considerable property, ^{was} an intimate acquaintance with Baron V. Habzel, an Envoy at the Court of Saint James's from one of the small German States about 30 years ago. Having been invited one day by the Baron to dine with him he went at the hour appointed. The Baron told him he had just received a message from the Ministers which required his immediate attendance at the Treasury; and that as he had invited a Venetian Nobleman to dine with him he wished Mr. La Mountain to make a proper apology

for his absence; and at the same time begged he would do the honour of the table for him and entertain the stranger as well as he was able—the butler and other servants having received orders to attend to his instructions.

The Baron went to wait upon the Ministers. Soon after his departure the stranger was announced. He was an aged gentleman of a most venerable and engaging aspect and polite manners. Mr. La Mountain performed the office imposed upon him by the Baron—they dined & afterwards conversed on various subjects. From Politics they went to Divinity and from that to Philosophy. After discussing

several branches they came to converse on Chemistry, a subject in which, it turned out, that, both of them were well versed. When they had conversed on his subject for some time the sonetian asked de Mountain whether he had any belief in what is now generally called Alchymy, or the art of transmuting inferior into more perfect metals. Mr de Mountain told him he had read much upon the subject, with a view to come at some practicable knowledge of it, but hitherto without success. But do you believe in the truth of the science? replied the other. He answered that, so many men had wrote upon the subject, and asserted its truth with so much solemnity,

that he really could not believe that they were all liars, or even self deceivers. The Dabbeman then asked him if he would like to receive an ocular testimony of its truth, to which he answered that he wished it of all things.

The stranger then told Mr La Hantain that he was himself a physician, that he had some of the metallic medicine in his pocket & would satisfy his desire so far as to give him a little of it. He then took out a gold box from his pocket in which there was a good quantity of a ponderous red powder. He put about half a teaspoonfull of it into several folds of paper and made a present of it to Mr La

Hauntain, telling him at the same time that it could only be projected in copper, & giving him instructions how to proceed.

Mr. La Hauntain expressed his gratitude for the gift, but such a succession of ideas rushed through his mind as made him feel himself truly miserable. He could not help telling the stranger that he now found himself truly miserable! How so? said the other. I thought I had obliged you by what I have done? — So you have, said La Hauntain, but unless you do more it may occasion my ruin; for after I shall have received an ocular proof, when I shall have followed your in-

instruction, in making projection,
it may produce such a desire to
be a Papessaor that I may ruin
myself and spend my whole for-
tune (then about £10,000) in the
pursuit without ever attaining it.

The stranger was mute, and
seemed to meditate with himself
for some minutes. At last he said
to him "Well! I will put you in
possession of the way to execute this
small branch of the Tinctorium. This
is not the grand Elixir: It is only a
small work, fit for curing the leprosy
of metals but not a medicine for
the human body; and, besides, its tin-
gling power is very limited - yet pen
in ink and paper and write what I
shall dictate to you."

7

Mr. La Fountain then wrote down
the process from the Venetian nobleman's
own mouth. After having it in his
possession about ten years, that is,
about twenty years ago, he permitted
Dr. Bacstrom to make a copy from
the original M. S.

He informed him also that he had
made reduction with the red powder
that had been given to him upon
one pound of purified ♀, which he
had been informed was the best or the
only fit metal for this particular
incineration, by the Venetian, and that
he obtained nearly $3\frac{1}{4}$ of a pound of
most pure ♂ of 24 carats.

The following pages are a faith-
ful translation made by Dr. Bac-
strom from his own copy of the

the process, made in the month of June last.

So far as this statement of facts relates to the veracity of Mr LaFountain it may be relied on. He was in company with the Venetian Nobleman alluded to received from him the process; received also some powder of projection from him; and with the same powder transmuted some copper into Gold. But either the Venetian wilfully misinformed La Fountain of the matter he employed or by Wolfram he meant some other mineral than the one known in England by that name; for, since the translation was made, Dr Bacon tried the experiment, following exactly the process given, employing

a very fair specimen of the Wolfram found in the Tin-mines in Cornwall, and he found that the first piece he threw in, instead of "floating on the fluid & and not being destroyed by it" very soon disappeared. He therefore discontinued the process. Would the result have been different if he had continued to throw in fresh pieces of Wolfram?

August 1797.

Though not the greatest, a great Science!

The labour with Wolfram.

Wolfram, Wolfart, Wolfern breaks in Tin-mines, is an abortus among 4 ore, externally of a black appearance, like 4 grains, but if you scratch it with an iron instrument it shews a bright red stroke, while tin-grains shew a white stroke.

Sometimes Wolfram is long-striated, and at other times it looks exactly like 4 grains

The Wolfram deceives the miners very much, when they wash the 4 ore; for it stands or remains in the water with the clean washed ore.

Wolfram destroys and spoils

the W in the melting of the ore, and must, for that reason, be carefully separated from the W while it is burning.

Its name, Wolfram, alludes to its rapacious nature in acting upon W .

The purification of the W for this Work.

Take pure white pebbles, found in fresh water rivers, make them red-hot, and then extinguish them in unripe in order that they may become short and brittle; then beat them into a fine powder in an iron mortar. Prepare yourself a sufficient quantity of this pebble powder.

Now melt 1 or 2 lib of good ♀, and as soon as it flows project a small iron ladle full of your pebble powder, previously heated, on the melted ♀: increase your Δ and let them flow well together.

The pebble powder will become black: as soon as you see that it is become black take it off carefully with a small sharp-edged & ladle with a long handle. Be careful that you take no ♀ along with it.

Repeat the same operation by projecting a another ladle full of heated pebble powder upon the melted ♀ in the \wp : cover your \wp with a lid, and lay fresh coals on the top, for it requires

an intense heat, and let them again flow well together. When the surface of the pot, that is the pebble powder has become black as before, take it off again carefully as at the first.

The pebble powder acts as a menstruum upon the ♀, in the dry-way and extracts the gross external red & out of the ♀, and purifies the ♀ more and more at each operation.

This projecting of heated pebble-powder and separating the black scorice must be repeated until the pebble powder remains clear and white on the surface of the melted ♀ - sometimes tinged red, and at last green. As soon as no more blackness can be extracted

this operation is finished, and your ♀ will have become beautiful, and look like alloyed ♂ of a most delicate and fine grain. [Thus far has been proved by Dr Baetstrom.]

Thus you have prepared and purified your ♀ fit to be tinged into ♂ by the Wolfram prepared with ♂ by the following

Process.

Take good ter crudum 2 lib, let it melt in a roomy ♀: have your Wolfram ready beat into small pieces of the size of a Nutmeg, and have it warmed.

When you see that the ♂ flows thin like ∇ , with a pair of tongs

project one bit after another of the heated Wolfram upon the S in fusion, which pieces will float on the S and not be destroyed by it. Do not throw in more than 5 or 6 small bits the first time.

The floating bits of Wolfram will become as red as blood, and will extract the central \ddagger out of the S in fusion, by means of its arsenic — which arsenic will partly evaporate with the O_2 of S . The tincture of S in the Wolfram unites here with the tincture or golden \ddagger of S , while the O_2 in the wolfram is the menstruum in this dry way.

When you perceive that the wolfram has become quite red, take it out with your tongs, and lay

it next to the Δ hole on the hot wind furnace, to cool gradually.

Continue to project fresh bits of Wolfram on the melting \mathbb{S} , as long as they become red. Whenever that redness ceases it is a sign that the Wolfram has robbed the \mathbb{S} of all its central \mathfrak{T} ial tinging \mathfrak{A} . Then it is time to leave off projecting any more Wolfram upon your \mathbb{S} .

Projection

Melt 1 lib of your purified \mathfrak{Q} , \mathfrak{Q} , as soon as it flows thin, project half an ounce of your red prepared Wolfram, reduced to a fine powder, and mixed with 2 ounces of melted wax, upon your melted \mathfrak{Q} . Let it

melt for 2 hours, covered with a lid. At the end of the 2 hours pour it out and you will find $\frac{3}{4}$ lib of good O of 24 carats.

Thank God for his blessing and be charitable towards your distressed fellow Christians.

You must be cautious that no coals drop into your C.

Finis.

Gellert's Metallurgy.

"Wolfram is a black-brown striated ore, sometimes constructed of fibres without order, sometimes it consists of thin superincumbent small leaves. If you scratch it, it then appears of a deep red colour. It spoils the
by its iron particles."

Valmont de Beaumare in his
Dictionary of Natural History
of the 3 Departments of Nature,
4to Vol II p 863 — says:

"Wolfram or Wolfart is an arsenical & ore, very much resembling
crystals or grains. It is not un-
common to find Wolfram in the
mines among the 4 ore."



THREE
PROCESSES,
for obtaining
THE TINCTURE
from ♂ and ♀,

Enigmatically represented under this character



BY BARON DE WELLING.

Extracted from his Opus Mago Cabalisticum,
Homburg 1735-40.

By S. Bacstrom M.D.

1797.

The Enigmatical Figure.



Observe here the ingenuity of the
ancient Philosophers. The triangle, used
to express the Vine of
ure, incloses ☽, the character used
Nitre, dilated in an Universal
circle (⊕) to be fixed and held below.
+ too is represented as having de-
ended from above ☽. The exterior
es are also the symbolical marks
r Sulphure.

The whole hydroglyphic expresses the
two subjects ☽ and ♀.

The theory of the Subjects.

De Melling's Theory of his subjects -
ought to precede his processes; for they
illustrate each other. He says in his
Opus Monas Cabballisticum, p. 574

I Out of two bodies, not out of one,
is made one.

Out of ♀ and ♂, when they are uni-
tled together, proceeds the first matter
of the Stone, out of which the sophic
♀ is extracted, wherein is found every
thing that the wise men look after.

II Out of ♀ alone and out of ♂ a-
lone, nothing useful to our Art
can be produced. Our Stone must
be composed of both natures.

III Two different palpable matters,
possessing properties contrary to each

other, and yet proceeding from one root,
are required to our work.

IV The one [⊕] is mercurial, the other
[♀] is sulphureous. The one [⊕] is sa-
line, the other [♀] is oily. The one [⊕]
is dunar, the other [♀] is solar. The one
[♀] is combustible in the Δ , parting
easily with its inward principle, the
other [⊕] is white and absolutely in-
combustible [for though volatile you can-
not burn it by melting if you avoid the
fuimus]. Both are of easy fusion. One
[♀] is terrestrial, for it comes out of the
earth, the other [⊕] is celestial because it
descends from heaven. The one [♀] is
the inferius, [in the Tabula Smaragdi-
na Flermelis,] the other [⊕] is the su-
perius. The one [♀] proceeds from the
solar, the other [⊕] from the lunar rays;

Glauber has the
Tab. Smaragd.

and both have their Roots in the Δ , though they are caught in the ∇ . [Perfectly true.] Both are represented under the figures of serpents, one with wings, [the ♀] and the other ♂ without wings, but much more dreadful as it appears in practise.



The first Emblematical Proofs.
[p. 575 of De Welling.]



Cut off the tail of the double scaling snake. [Pervigil ecce Draco squamis crepitantibus horrens! Ovid.] which hides her head in red ∇ . This snake you will find in fields which abound in humidity, and in green meadows, where she delights to be.

As soon as you have cut off the tail from the slinking body, tear also off its head by the power of Vulcan. [Δ] for you will find that the snake is fixed and is not afraid of Δ.

Continue to cut off the point of the tail as well as you can. Then join the head to the tail in such a manner that the hidden humidity that is about the heads may depart, united to the humidity of the tail; in order that the divine medicine may become visible and be manifested, because it is the radical humidity.

Increase or multiply, in this radical humidity, the solar and celestial powers, by the power of the tail, which has been drawn

c

from the firmament; and you will see how the matter or the terrestrial powers become magnetical; so that the head of the Snake begins to erect itself and to live - and its open throat will become so voracious that it will be almost impossible to satiate it; and it will always be ready to devour its own tail, though of a considerable size.

At last you will perceive that the Snake will become pregnant, and will bring forth the heavenly child at the Time-ture.

The Second Process.

[p. 576.]

The place where our matter is found is a mineral cave, or a stoney saturnine mineral; known to the wise only - though known by the common people according to its mean value.

Know therefore that the black Crows are commonly found among old walls, where they like to fly about; but the Toads are met with in loamy marshy places, in stinking dunghills and in subterraneous fat caves.

Near the Toad and the Crow, which feed upon dead carcasses, you will find our matter:-

therefore we say, that from the
quarlest venom we make our
medicine.

It is truly wonderful, that out
of poisonous mineral bodies, which
have their beginning from the
coldest Chaos, the Child of the
Sun is generated, and that out
of ∇ is made Δ - out of poison
a medicine, and out of Death, life.

Cause that out of the Raven
may proceed an Eagle, and from
the Toad a Lion; which will hap-
pen if you whiten the fatness of
the Earth by its own graduated
motion of the Spirit, proceeding
from the Dew of heaven.

The Belly must not be too
much diluted: bring it to a

9

clear water, wherein the soft and tender female is washed until she is white - which female is very desirous after the Red husband, as matter is desirous after form.

Unite and prepare them naked: mix Δ with ∇ , and digest it, when the heavens are serene & clear.

The nuptials must be celebrated in the house of Nature, and the union, or mixing them, must be repeated divers times, in order that the conception may be more certain!

The vessel of the wise men is our ∇ . We use two ∇^2 to work the quicker.

Pay attention to what the

matter rejects or casts out whence you extract the redness; because the matter makes a great froth or ebullition. The shortening of the work consists in separating diligently the faeces.

If you know how to separate them with a Philosophical sieve, you want hardly any thing else.

The Third Process.

[p. 577.]

Take congealed Dew of Hawthorn and Hart of the Earth, as much as you like: grind and mix their bodies, and place them in a well closed bed

As they are especially cold and

without desire, irritate them with
a male Δ , that they may be in-
flamed, and that they may yield
their sperm, through their secret
union; which sperm is a Hume
or Exhalation, wherein is inclosed
that universal σ which we
seek and are in want of.

This σ which is congealed in
the beforementioned Hume or Ex-
halation, comes over by drops
into the Receiver, as a very clear
transparent ∇ ; and leaves behind
our dry, fat, weathered, thirsty La-
tan in the bottom of the vessel.

Give him to drink, his own
 ∇ , which is the ∇ of life; and
return this σ to the Latan which
is in want of it.

Let him drink as often and as much until he is saturated with our spiritual Δ , and swells visibly.

After this he must be put in bed in his apartment, that he may fall asleep, and that he may transmute or change his own food, which is of a metallic nature, through our living Δ , by a good Digestion.

What is heterogeneous is expelled by insensible transpiration, like a sweat.

Be not surprised at seeing various colours on his face; for it can be no otherways, as our Δ is purifying, expelling all external impurities, which do not

belong to its pure central Essence; nor can they be changed thereunto.

You will see, while the superfluous slimy humidity is expelled, various inconstant colours, all volatile, except the permanent white.

But before you obtain the white you must notice a great mystery, which consists in knowing the time when the true conception takes place.

You must know the method to cool Luna, that you may find the heat of Sol.

When your Laton is become white rejoice, because in the white the spirits are fixed, and after that Laton does not die.

the Δ' any longer, untill he is
boiled to the highest degree, with
a central red colour, and becomes
himself the blessed Stone; tinging
all inferior metals into \odot .

If you can learn nothing
from what I have here delivered
you are not to have this knowledge.

The matter of the Stone of the
Philosophers and how to proceed
therewith I have discovered more
truly than I ought to have
done.

Are you ingenious you will
find here what you look for, but
if you are of dull apprehension
I have then said nothing to you.

The End of the Three processes.

D^r. Bacstrom's Thoughts on the Pre-
ceding Processes.

In the first Process.

"Cut off the tail of the double scaly snake which hides its head in red ♀." The double scaly snake is the Dragon of Ovid i.e. ♂ and ♀. De Willing seems to hint here at a Hepar ♀ made with ♂ in the manner I have pointed out in my Remarks on De la Brie's pro-cess. The head of the snake is the corrosive + of both ingredients. The tail seems to be the black fixed tincing ♀ of ♀ left after the conflagration of the ingredients. I think that the snake hiding her head in red ♀ means that the + - of ♀ is yet in the Hepar. The Hepar is a red ♀.

I cannot explain what the Author means by the Snake being found in fields and meadows.

"As soon as you have cut off the tail from the stinking body" i. e. as soon as you have obtained the black sediment, or fixed tinging & "from the stinking body" from the Hepar & which when dissolved stinks very much, "tear off also its head, by the power of Vulcan" that is by Δ . after obtaining as much black & from the Hepar as it will yield by solution (See quotation from Stahl in my remarks on de la Brie) I would evaporate the remaining solution to dryness, & then in a \triangle drive the + away by Δ . You will then have a fixed body remaining; for "the Snake is

not afraid of Δ".

"Continue to cut off the point of the tail as well as you can," let it melt and purify itself in the Δ in the Χ — "then join the head to the tail, in such a manner that the hidden humidity, which is about the head, may depart united with the humidity of the tail." that is join now your fist ① (which contained the hero or + or of ♀ in the beginning in the hepār) to the fist hinging Δ, and then, mixing the two substances with a glass rod or tobacco pipe stalk, evaporate them in a china or glass vessel placed in a hot ..., untill the hidden humidity of the head depart with the humidity of the tail. In short evaporate the two substances as much as they

will bear," in order that the Divine Medicine may become visible and manifest, for it is the Radical humidity." The black substance, consisting of the black tinging & of Δ united to the Radical humidity i.e. to the fixed and alcalised \odot , seems here to be the nearest matter of the Divine Medicine.

"Increase or multiply in this Radical humidity the solar & celestial powers"—expose your subject now to the celestial influence, and let it attract from the \odot and stars, and your subject, already magnetical will become more & more so "by the power of the tail," or of the fixed tinging & united to the Radical humidity which gives

it ingressive power "which" power
"has been drawn from the firmament
and you will see that the matter or
terrestrial powers have indeed be-
come magnetical.

So far I think I understand and
have explained this process. How
the subject is to be brought to its
finest perfection Baron de Malling
does not inform us.

On the Second Process.

This is the most obscure process of
the three.

"The place where our matter is
found is a mineral cave" a quarry,
"or a stony saturnine Minera"—
probably lime stone in the form
of ♪ "known only to the wise, tho'

known to the common people according to its mean value."

"The black Crabs are commonly found among old walls — the Toads in loamy marshy places"— The former I think means ♂, the latter a fat or ♀eons substance — "Near the Toad and the Crab, who feed upon dead carcasses you will find our matter."

"Cause that art of the Raven may proceed an Eagle, and from the Toad a Lion, which will happen if you write the Thulys, of the ♂ by its own graduated motion of the Spirit, proceeding from the dew of heaven" (i.e. from ♂.)

"By the fatness of the ♂ is meant ♀. The graduated motion of the ♂

seems to hint at the attraction and influence; but the passage is dark & I do not yet understand the remainder of the process.

On the Third Process.

"Take congeated Dew of heaven & fat of the ♀, as much as you will, grind and mix their bodies, and place them in a well closed bed."

— At the time in which our Author wrote Manna, from its being gathered from the leaves of plants, was believed to be congeated Dew; but he cannot mean Manna. I believe he intends ♂ here; for from Dew, Rain, or Snow I have always obtained genuine ♂. The fat of the ♀ is consequently ♀. Grinding

the bodies excludes manna, but agrees very well with our two brittle subjects. "In a well closed bed," means in a glass will litter.

"as they are externally cold and without desire irritate them with a male fire that they may be inflamed and yield their Sperm." ♂ is externally cold and very much so: by the male ♂ I think he means the sun the action of which will be necessary "to make them yield their Sperm, which is a humor or exhalation wherein is contained that universal & we seek & are in want of."

Though this process has a great harmony with the first and partly illustrates it yet in some respects

the mode of operation is very different. It looks as if in this he mixed ♂ and ♀ in most subtil powder, put them in a glass body, with an Alembic or head, tilted the joints and put the body in the sun's heat. It is perhaps possible that a gentle melting or flowing might thus take place at the tot. of the mixture with a small furnace; and, supposing the sun to have power enough, a most subtil fume or exhalation may very likely proceed from the mixture and come over into the receiver. The process however is curious.

Gruuber says (I believe where he speaks of the liquor ♂ⁱ fixi) "Take

the fixed Dry \textcircled{O} of \textcircled{D} , put it in a glass \mathcal{B} , pour the corrosive + a
of \textcircled{D} through the tube of the \mathcal{B} , one
drop after another, which causes
a dreadful hissing and reaction of
the two contraries [+ and alcali,
male and female, Heat and cold,
 Δ and radical humidity] until
a subtil White fume rises, which
will come over into a receiver if
the \mathcal{B} is placed in \therefore over a
lamp heat. He says that this
subtil α has wonderful proper-
ties: he took some fine mould &
put salao seeds into it: he then
imbibed the \mathcal{D} with this α and
put the dish in which the mould
was over a gentle heat, and in 2
or 3 hours the seeds came up and

produced visibly." This process and the result of it encourages me to think that I explain the third process of De Welling rightly; for that the universal Δ may be specified in such a form as is spoken of above I cannot doubt.

"This σ which is congealed in the beforementioned fume or exhalation, comes over by drops into the Receiver, as a very clean transparent Δ , and leaves behind our dry, fat, weakened, thirsty Saton, in the bottom of the vessel." This Saton can be nothing but the fixed, black, tinging Δ of the \textcircled{A} united to the \textcircled{O} , alcalised gradually by the gentle and continual superficial fulmination of the Dragon.

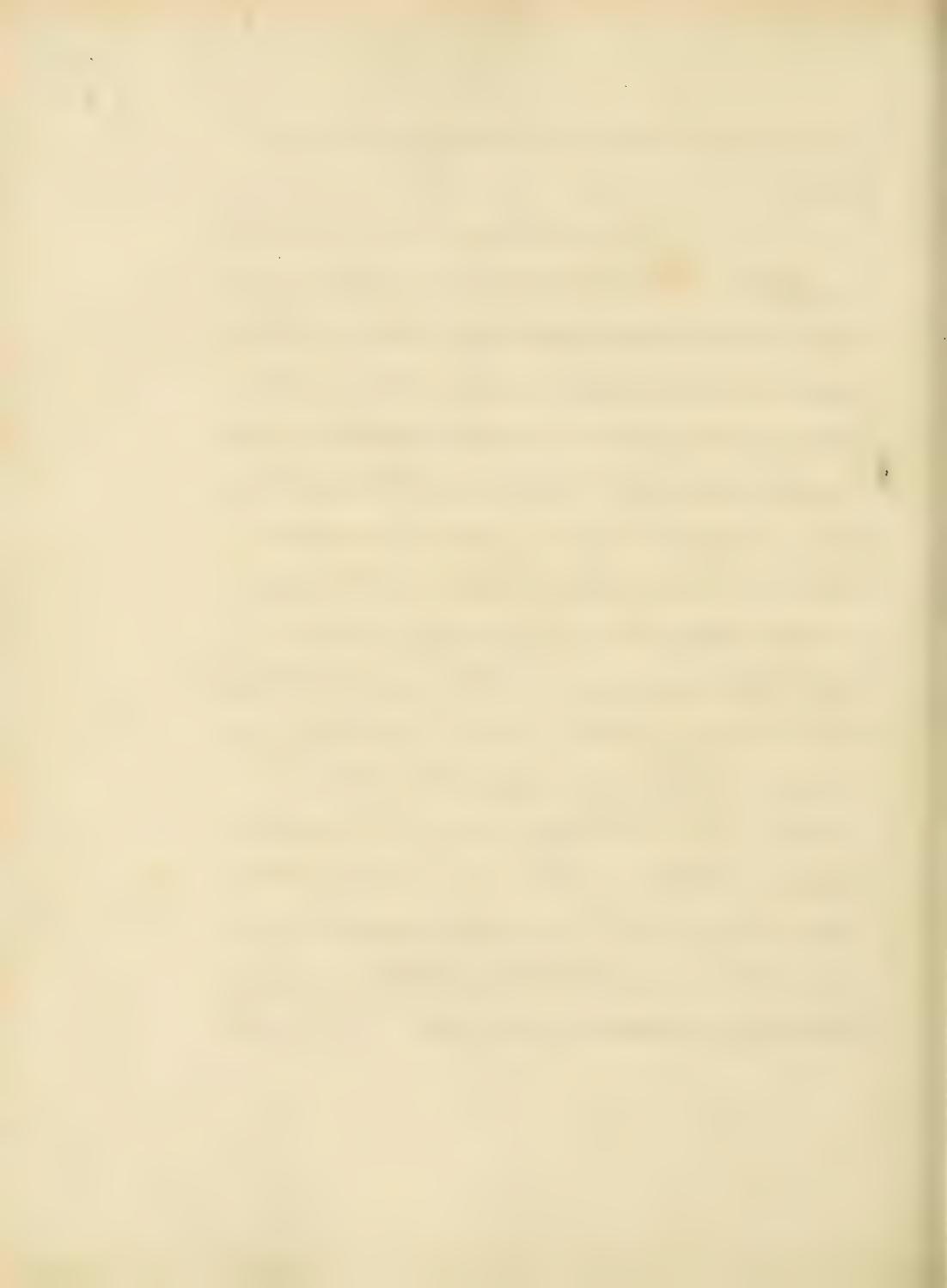
"Give him to drink his own Δ , which is the Δ of life and return this Δ to the Laton which is in want of it." — We must pour back this same Δ upon that which remains in the retort. I would do this gradually, imbibing the Δ and gently drying it each time, until the Δ or Laton becomes fully saturated with the Δ of life; for he is to "drink as often and as much; until he is saturated w^t our spiritual Δ and swells visibly."

As the stranger generally & naturally overcomes the weather, not more than $\frac{1}{3}$ or $\frac{1}{2}$ of the spiritual Δ , in proportion to the Laton, should be given to him at one imbibition: otherwise it will not be able to

receive or retain its own volatile spirit.

Digestion.

"After this he must be put in bed in his apartment, that he may fall asleep, and that he may change his own food, which is of a metallic nature, through our living & by a good digestion." Put the fully saturated, swelled and moist & into a digesting globe, close it properly with an oak stopper, set it in a gentle heat over a lamp (in 90° or 100°) and digest, and no doubt but there will be reaction, fermentation, and complete prefaction and regeneration in due time. All that follows is, I think, plain enough.



EXTRACT
 from
 BARON DE WELLING'S
 CONSERVA FONTINALLI.

Take rain, dew or snow ∇ , put it into a large digesting glass with a long neck & shut it close. The glass must not be above half full, that there may be Δ enough within the glass. Place it in the sun shine every day during summer, or in a warm place, and you will find after your glass has stood a certain time in such a gentle steady warmth that the ∇ will ferment into putrefaction, and that a subtle ∇ will be precipitated. This precipitated ∇ is truly nothing but a subtle ∇ dust or smoke; but who ever knows this ∇ centrally, and not merely superficially will comprehend the meaning of Genesis ch. II v. 7 "The Lord God formed man from the dust of the earth."

Process.

If you proceed rightly, by distilling this purificed ∇ you will obtain a clear transparent, wonderful oil, very fiery and hot like ardent spirit. This oil is sought after by few, and known by fewer.

The solar light is corporified in the ∇ during this operation, and as the Lapis Philosophorum is truly nothing but corporified light you may judge of the importance of this truly natural process!

The lunar rays, wherein the influences of the stars are concentrated, and which convey to us cold radical humidity [the female] can be collected in the form of cold ∇ by means of concave mirrors. In the sun ∇ also there is more concealed than fools will believe.

Bethold I have now generally and candidly laid open and pointed out to you the two prime principles that pervade the universe.

Finis.

Note by Dr. Baetstrom.

In the convection currents we have $\left\{ \begin{smallmatrix} \Delta \\ \odot \\ \frac{\odot}{\Delta} \end{smallmatrix} \right\}$ and fixed $\left\{ \begin{smallmatrix} \nabla \\ \Theta \end{smallmatrix} \right\}$
 The linear ∇ furnishes the option ♀ i.e. the variable
the universalissima.

$$\left. \begin{array}{c} \Delta \\ \odot \\ \frac{\odot}{\Delta} \end{array} \right\} \text{Hot} \quad \left. \begin{array}{c} \Delta \\ \odot \\ \nabla \end{array} \right\} \text{Cold}$$

$\underbrace{}_{\text{Fixed } \nabla, \Theta}$

the receptacle of both.

MENIS.

A

TREATISE

concerning

THE TINCTURE

OF ANTIMONY :

Communicated to his friend

THE ODORE ,

in the year - 1536 ,

By *Cheophrastus Paracelsus .*

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MEMORANDUM.

The following treatise was published in an old German collection of Alchemical tracts, with the Title prefixed. Dr. Bacstrom took the trouble to translate it for me; but afterwards found that it had been published in English as the work of Mr. Roger Bacon. If he be the author Paracelsus has communicated another man's work than his own to his friend: But as Paracelsus's copy may in some places be considered as a commentary, explaining some things more fully than the English Edition, Doctor Bacstrom's ~~Ambro~~ translation is preserved along with the latter, omitting only one or two places in which the copies are the same almost verbatim.

July 1797

Theophrastus Paracelsus.
to his friend Theodore.

Dear Theodore,

With great truth the ancient Spra-
gypists have said "Est in S io quicquid
querunt salientes!" but they have not
told us what kind of S they meant:
Although I dare not mention open-
ly what they intended, let it suffice
that, from ocular demonstrations,
I am convinced they intended such
 $\text{a } \text{S}$ as I treat of in the following work.
That with this tincture, or S of S . I cu-
red gouty, mad, leproous, apoplectic, drop-
sical and epileptical people, and such
as were afflicted with venereal & pre-
sidential epidemic fevers, old & young,
male and female, and restored them

to their former health, the whole Province, of Corinthia, Styria, Transylvania, Hungary and other places - will bear me witness, and attest what I have done.

Therefore I boast of and praise this my Tincture made out of $\frac{1}{2}$ of £; and can say, with great truth, that whatever you wish to obtain in medicine or Alchemy, you may find it in this $\frac{1}{2}$ of £; for it is the specified $\frac{1}{2}$ of the Philosophers, wherewith I have done every thing myself that I am about to communicate to you; and for which reason I esteem this as one of my greatest treasures and secrets in medicine and Alchemy - which royal treasure I wear round my neck, or on my breast, in defiance of my

enemies. They say that it is a demon or evil spirit whereby I do such great things: but let them talk and believe me — as the apostles of Galen they propagates what he learnt from Satan the lying spirit. — I admit that that it is a spirit or a spiritual medicine, but not a demon — They themselves and other learned men call it a spirit.

But you, my dearest Theodore. accept of me this treasure and secret with a joyful mind and good conscience. Do therewith as I have done and you will certainly obtain your reward in Heaven — may even here on earth, from God and man — it is truly so — attended with every blessing.

Of the Tincture of Antimony.

Stibium, according to the Philosophers, is composed of a noble mineral ♀ and ♀. They have called it the secret bluch lead of the wisemen. The Arabians in their tongue have called it Zinat or Zinat. Alchemists retain the name Antimony. Some have called it Alabaster and Sarcasow. In Spain it was formerly called Hechol. Avicenna names it Altemed, Ch. VII - he teaches a preparation of Antimony. Dioscorides Lib. V Ch. 98 gives it the name Stibi - Stimmi. The Germans call it Spies-glas: it ought to be called Spiss-glas; [English Lancelated - Glass] Gerlandius names it Aliophiniorum, Clochel, Stibium, camon.

It is two fold Male and Female.

It will lead us to a contemplation of high mysteries if we consider the time in which the Sun is exalted. The Philosophers of Old have observed that this mineral [☉] is appropriated to the constellation of Aries, and for that reason some have called it Aries mineralis. This is the first sign in the Zodiac, and the place in which the Sun hath his Exaltation. Though this circumstance is overlooked by most men, yet the intelligent know and believe that in that very sign the greater mysteries ought to be contemplated & pursued.

Many of the ignorant think that if they have but to they can do every thing by extraction, cal-

calcination or sublimation; others by reverberation pretend to come at the great mysteries and grand medicine of that mineral; but I tell you that all their labours answer no purpose: neither by calcination, sublimation nor reverberation will you obtain from it what can exalt metals and perfect them..

Be not led into error by such Philosophers as have brought sophistical works on purpose to deceive; such as Geber, Albertus Magnus, Rhawis, Aristotle, Paracelsus and others.

Some have said that if melt the Stibium, so as to make a glass of it, you will get rid of the bad arsenical volatile ♀, and that an oil prepared out of such a glass will

seen, & it is added a truly ingenuous
and divine plan for perfecting metals. The
meaning of these words is good, but
that it should be so in reality is
false. I tell you with sincerity &
truth that if you lose the above-
mentioned volatile ♀ during your
preparation - for a small Δ may
easily destroy it - you lose also the true
penetrating volatile acid α, which
must penetrate the body of ♂ and
turn the whole body into 80, so that
it may ascend volatile and pass thro'
the atmosphere with a delightful smell
and most glorious colours.

I know therefore that the whole body
of ♂ with all its members or principles,
without losing any of its weight, &
a few faeces excepted, is to become

our glorious So. . It is to come over,
as an ex-male it! How is it possible
to think this most holy can be
comes a pleasant So, if you carry it
to its last degree - Vitrification? for
Glass is the end and last of all things.
Volatile first before you think of
fixation.

You are to note that all creatures,
at their last change, and after the
final judgement, will be exalted
into the clearness of precious stones,
according to the twelve tribes of
Israel and twelve precious stones,
whereof Hermes makes mention, &
of which we have treated in our
cabalistical books - but all these
creatures were created volatile!

You must also know that you will

by no means obtain our noble perfect oil if you do y extract from & with distilled vinegar - nor will you by reverberation; for through various colours should appear yet the way is curang - You may indeed obtain ando but it will be void of tinging power. We will therefore give you

The genuine process.

Take in the name of God, fine pure minerals of S, which looks beautiful, and is inwardly full of yellow streaks or veins, and abounds in red and blue colours and small veins. The best is found in Hungary and Transilvania - abounding most in tincture.

Reduce it to a subtle \mathbb{E} in an iron
vessel, and dissolve in our R_2 ,
not all at once, but gradually, by
small quantities, in order that the
 R_2 may dissolve it the better. - As
soon as the solution is made take
it out, that the R_2 may not, by re-
maining too long with the dissol-
ved \mathbb{E} , do it an injury; for it dissolves
the Tincture of \mathbb{E} very speedily. Our
water is in its nature like the sto-
mach of the ostrich which by its
heat digests and corrodes iron. -
Our ∇ would consume and destroy
the tincture if it were allowed to
remain many hours along with
the \mathbb{E} , and would reduce the \mathbb{E} to
a slick, or soft yellow mud. In
that case all your labour would be lost.

It be an example of D, which is
designed into a clear and beautiful
solution in F. If you let the solu-
tion stand a night or longer,
while the F is full of life and spi-
rit, your good D will be so completely
corroded as to be lost in our F; and
when you would afterwards re-
duce it into a body it will be
out of your power; for there will
remain nothing but a foul dirty
yellow slick or mud, and should
it run together it will appear like
hann or an horses hoof, reducable
into D by no art whatsoever. [D.
B says "This actually happened to
me once, and I lost above one
half of my D."] Therefore remember
that immediately after your E is

But immediately after you've dissolved you must weaken the solution with a great quantity of ∇ , and precipitate the δ according to the usual manner of chemists. Wash the precipitate in different clean waters that none of the corroding spirits of the R may remain along with it. This is very essential. Dry it in the sun or over a vaporous bath.

To make the R wherewith we dissolve our δ .

Take Θ $\frac{1}{2}$ lib, $\Theta \times 1$ lib, Azinut or $\Theta \frac{1}{2}$ lib, $\Theta 1\frac{1}{2}$ lib, Θ Gemme, Rock Θ , or fossil Θ 1 lib, crude alum $\frac{1}{2}$ lib. Pulverise each separately & then p

mix them in a hard stone mortar.
Put them in an A , and dis-
til at first very gently till all the
flegm come over. The receiver
must be very large. The fumes
come over with great violence—
much more so than from any
other ingredients for the making
of Rx. Beware of these fumes: they
are very subtle, penetrating and
pernicious to the lungs.

Note by Dr. B. "This process is ve-
ry dangerous and requires great
precaution. The O when in fusion
fulminates with the S and will
burst the A and receiver if not
prudently managed. Use a stone
 B (an A for ware B) Let the in-
gredients be perfectly dry and pre-

previously well heated in a basin placed in hot ... Project it through the tube on the back of the B, the B being previously gradually-heated, by teaspoonfuls at a time. In this manner it may with safety be put into the B - Shut the hole, after each spoonful, with a piece of moist warm lime, pressing it close, and waiting each time till the spirits be gone over into the receiver. The fumes go over quite red. In this way, and in no other it may be done safely - under a large chimney. Glauber and Dr. French (in his art of Distillation in 4to) will give you every caution, and all the various methods to be followed in such dangerous processes. S.B."

How to proceed after dissolving the ♂.

When you have dissolved your ♂, precipitated, washed, sweetened, and gently dried, as I told you, so that it is free from the corrosive spirits; put it into a high glass matrass, or long body, & pour good sharp distilled wine vinegar upon it, so as to cover it 3 or 4 fingers breadth: cork it close and place it in horse dung, or in a warm bath, to ferment and putrefy. Let it stand therin 40 days and nights: during this time the liquor will become as red as blood.

Examine your glass at the end of this time, to see whether any of the precipitate remains undissolved. Pour the clear red and transparent solution carefully off

into another glass and cork it. On the remaining matter pour fresh distilled vinegar, and digest as before, in order to extract all the good tincture out of the faeces: let it stand again 40 or 50 that it may the more effectually be dissolved and extracted.

What is now become red and transparent pour off again to the former red extraction in your bottle. Continue to extract in this manner as long as there remains any red tincture in the faeces. When they will yeild no more throw them away as useless.

Now distil your red solution or tincture into a roomy glass distilling body, not too high, cut a large Alombe upon thereon, and apply a receiver. Then distilling body being placed in a

B.M. night boiling under it, and then distil your vinegar over from the subject; but not quite to dryness.

Next day pour the same spirits back upon the subject: or in case you find it weak pour fresh distilled vinegar upon it, and the matter will dissolve speedily in the vinegar. Distil it again from the subject as you did before in B.M. so that the matter may remain quite dry.

Now pour clean distilled rain upon the matter and shake it with a circular motion, in order to wash the sharpness of the vinegar from it: after it has settled pour the clear colourless off very gently. Repeat this operation twice more, and after the third time evaporate the remain-

remaining & very gently, either over
a vapourous bath or in the suns heat,
until your matter is perfectly dry: - it
will be of a very deep red colour.

The Philosophers, when they had
prepared our & in this manner,
saw that its external nature and
power was turned inwards, but
the internal central power out-
wards, now centrally opened to
become an ∞ , which lay hidden
in its inward center, till well pre-
pared: but now it cannot be re-
duced to its former crude state,
for if you would melt it to re-
duce it, as soon as it should
feel the Δ it would ascend like
a vapour and nothing remain,
being now totally volatile.

[The author here gives a particular
work for drawing \odot out of \mathbb{D}
which we omit transcribing, being
the same as in the printed
copy p. 162. 163. 164.]

To make the true oil.

This \odot is known only to the
wise! therefore attend diligently.
After you have rubified your
 \mathfrak{E} in the manner I have di-
rected, you must have at hand
some good and genuine, highly
rectified Spirit of Wine. (not
spirit of malt) and pour -
some of it on the red \mathfrak{E} of \mathfrak{E} ,
so as to cover it and stand a-
bove it 2 fingers breadth, in

a high glass digesting body, and
shut it close. Set the glass upon a vapourous bath in a
very gentle heat, so that the
S.V. may not rise, to digest &
to dissolve; and let it stand
14 days and nights and you
will obtain a rusty red solu-
tion. Let it cool; and then
pour the clear rusty solution
gently off from the few ^{faeces}
into a clean glass; and if
there remains any thing un-
dissolved pour some more
S.V. upon it and digest as
before. Pour off the transparent
tincture, and repeat the opera-
tion till the matter will give
no more tincture.

Pour your tinctures or solutions into a large wide mouthed distilling body which place in a vapourous BM : take an alembic on your body, and join a receiver. Let your heat be very gentle. The bath must only evaporate slowly, or if it fails let it be only gently: and in this manner distil the S.V. from your subject, not quite to dryness. Your body must not be too high.

The S.V. which comes over you must pour back the next morning on the matter in the body, and again distill the S.V off w^t care as before. Do this again and continue cohabiting and

distilling off the S.V. always in the same gently heat, until the S.V. incoming over, tinges the alembic with various beautiful colours.

Now it is time to increase your heat, and your S.V. will ascend of a finer red colour in the alembic and drop into the receiver, united with a bloodied ∞ , which is the opened body of δ .

This is the most secret way of the Philosophers to volatilize δ . This is the blessed ∞ of δ , and is a noble and powerful ∞ of a delightful smell. Continue your distillation till all the ∞ become over along with the S.V.

A particular work with the Oil
of S and calx of H.

Show to you that are poor and
have it not in your power to
wait till the great works be ac-
complished, I will teach some-
thing whereby you may help your
selves; but not by taking © anti-
of D.

Take $1\frac{1}{2}$ of your So of S and $8\frac{2}{3}$
of calcined H, burnt to ashes ac-
cording to art, imbibe your H
gradually with the So and mix
all well. Put it in a flat ce-
menting V, and close the cover
on very tight. Put it in a fur-
nace in digestion for 10 69.

331 R



For the first two days and nights give a gentle degree of heat, so that you can bear your hand on the cementing pot. Increase your heat gradually after that time; and after 2 d^s & n^t give the third degree of heat, increasing gradually; and let it stand 3 d^s. This degree is so hot that you cannot bear to touch the pot; but it must not become glowing hot yet. After that give the fourth & last degree, so that the pot may become of a dull red heat and glow, and in this degree let it stand 3 days & no nights. Then let the fire die out. Open the pot and you will find the upper part of the contents blacke like

charcoal dust; and under the black mass a mass of beautiful red & yellow matter.

Beat this mass to pieces and melt it with borax, and you will find a great part of the t fixed into fine \odot by the tinning power of over 80. Others have you therewith to elaborate your work.

[Cementation is done with a charcoal Δ on a hearth, between bricks, or in a roomy wind furnace.]

The main work resumed -

You have been directed to distil the S.V. over the alembic, and, by several cohabitations to distil the S_o along with it by increasing your heat. Now we proceed to the last work of the Real Tincture it is therefore necessary to separate the S.V. from the S_o .

Put your S_o and S.V. in a glass body: set an alembic on the top and join a receiver - cork the joints every where. Place the body over a vapourous bath and distil with a gentle heat until all the S.V. is come over clear like V. Towards the end of the distillation, when you

see red drops begin to ascend it is a sign that the \circ begins to come. Put your fire out suddenly that the bath may cool.

Take the receiver off with the S.V. Put the S.V. into a bottle, and stop it up close. This is the precious medicine for the human body, full of life and volatile tincture from the \circ , as you will be informed hereafter. In the glass body remains now by itself, separated from the S.V. the blessed blood-red \circ of δ - pour it very carefully into a glass bottle with a glass stopper. Observe to keep it clean. That no impurities may get into it.

You possess now a most pre-
cious heavenly oil, full of
light and virtue, which shines
in the dark like a glowing
coal. The reason is this - its
central power and life is now
turned outwards: the hidden,
principle of light and life is
now made manifest, & shines
forth through the open volati-
lized body, as a lighted candle
shines through the glass of the
lantern; in the same manner
as our invisible, immortal prin-
ciple will be manifested in a
regenerated spiritual body, after
the resurrection, shining forth
like the sun in the firmament.

Keep each separate; the S.V. impregnated with the volatile tinctures of the so, and full of light and power in healing diseases of the human body; and the glorious blessed heavenly so for the Stone, or Tincture.

This blessed heavenly so can conquer all infirmities of the base or inferior metals and lead them to the perfection of o.

The power and virtue of the impregnated S.V. is equally great; it is indeed a heavenly medicine.

[The author here gives the doses and mode of exhibiting the S.V. for the cure of various diseases; the same as in the printed copy page 171 @ 175.]

How to proceed with the Oil of
S for y^e true Rx.

Take in the name of God a beau-
tiful well opened volatilized calx
of ♂: dissolve it in a genuine
well rectified S.V. (not a spirit of
corn) and when it is dissolved
set it in digestion in horse dung,
or over a very gentle heat, a
whole month night and day.
Then distil in Balneum Vaporis the S.V.
from the ♀ of ♂ so often, pouring
back the same S.V. and adding
now and then some fresh spirit
until your ♂ remains behind in
the bottom like melted horsey.—
This is the true meaning of the
ancients to open and ripen

the ☽ for tinctures — But I will teach you a shorter way. In the room of such prepared ☽ I advise you to take a ♏ of ☽ as I have taught elsewhere. Evaporate all humidity from it, that it may become a subtle volatile powder or calx.

[Observation by Dr. B. "It need not be a running ♏ of ☽: It is enough if it is a volatilized ♏ of ☽ highly subtilized and well dried, which will be of a scarlet colour. Processes to obtain such a calx are given in Zsigley's chemical secrets in Solden and other authors.

"☽ cannot be dissolved in S.V. unless previously highly subtilized, powdered and made fusible. This

can be effected with a particular
diluted & of sea \ominus , taught in
Engls Universal Chemistry and
in Abbé Rousseau's works: - The
 \odot then becomes so fusible that it
dissolves in \triangledown as well as in S.V. m.
When thus dissolved in S.V. It is y.
aurum protabile of the ancient
Philosophers; but not the Stone
of the Philosophers, nor their u-
niversal medicine."]

Take one part of your highly
refined volatilised $\odot\ddot{\text{E}}$, and 2 parts
of the blisid So of $\ddot{\text{E}}$. Drop the So
gradually on the $\odot\ddot{\text{Y}}$, until the
whole quantity has penetrated
into the $\odot\ddot{\text{E}}$. Put the mass in a
small glass globe, yet big enough
to allow three parts and of four.

to remain empty.— Seal this
globe perfectly tight: put it in a
digesting stove, in the first and
most gentle degree of heat, about
 90° or 100° : let it stand in this degree
until your mixture is quite dry &
of a greyish colour. After ten days
increase your heat to the second
degree, gradually, from 100° to 150°
or 160° and let it stand in this de-
gree 10 days and nights: The grey
and black colour will gradually
change into white, and at last
into a beautiful silver-white.
After these 10 days it will begin to
look red, which proceeds from the
trial principles contained in our
blessed So. By a continuance, &
gradual gentle increase of heat our

1st Degree.

2d Degree

3d Degree

oil will tinge the first principle with its own central ^{red} colour: there for after 20 days and nights di- gestion in the 1st and 2d degrees, as directed above, it will be ne- cessary to administer the 3d de- gree of heat, increasing gradually from 150° to 210° or 220° and the white colour will be turned in- wards, and the central red will appear outwards by the power of our blessed S^o assisted by heat. Continue this 3d degree also 10 days and nights; without di- minishing or increasing, and you will see your matter be- come gradually red like red ^h and cinnabar. But though red it is still volatile; wherefore you

must now place your glass in :.
in the 5th degree of heat, increas-
ing gradually from the former
to this 12th and last degree. Then
place your glass in this degree, like-
wise 1069 until your mixture
begins to melt; and keep it thus
fusing gently and it will become
perfectly fixed and of a deep ruby
red colour.

Now take it out and let it
cool. You will find a fused dark
red transparent glassy substance,
of the shape of the bottom of
the globe; which must be broken
to get it out. [This is not for the
human body] With this you
may make projection shapes
to or ♀. Praise God for this great

2d Degree.

Red tincture
for metals.

silencing and do not forget to be
charitable to the poor.

Multiplication.

Former Philosophers after having
discovered and elaborated the Stone,
and brought it to perfection, for
the amelioration and fixation
of the imperfect metals into ♂ &
♀, took much pains to find out
a method to increase the virtue
of it, and they found two ways
of multiplication, one in power
and virtue, whereby the medi-
cine is exalted so as to bring a
much greater quantity than
it could before. The other mul-
tiplication is only an aug-

mentation of its own quantity,
so that you obtain more medi-
cine in weight, but tinging no
higher than it did before; for
by this multiplication the me-
dicine is not increased in
power.

Multiplication in quantity.

Same in the name of God
your finished vitreous ruby-
red stone and rub it to a fine
powder in a glass mortar, and
add as much of the volatile
oily of S. R. I told you before,
in fixing your red &c of S: unite
the two powders by grinding
them together in a glass mortar,

and put the ♂ into a globe-glass & seal it: put it in the digesting furnace and proceed exactly as you did before - the work is the same; but at every multiplication it is sooner accomplished; for though in the beginning it took 4089 it will be done now in 10 or 12. The volatile ♂ will volatilize the medicine first, and then they will both be fixed again, and you will have so much more medicine of the same tinging power than before.

Lam Deo omnipotente!
Amen!

Remarks on the foregoing work
by Dr. Bæckström.

"I am of opinion that the first
vitrious stone may be augmented
in quality, power or virtue by the
same principle that produced it
viz the $\text{so of } \text{\textcircled{S}}$, before fixation with
the volatile $\text{\textcircled{P}} \text{ of } \text{\textcircled{O}}$.

"I would take 1 part of the
vitreous mith stone and 2 or 3
parts of the $\text{so of } \text{\textcircled{S}}$ per se, (with-
out the S.V.) and heat it by di-
gestion through the 4 different
degrees of heat, as the workma-
sters.

"The volatile $\text{\textcircled{P}}$ or $\text{\textcircled{Q}}$ of $\text{\textcircled{O}}$, which
Paracelsus calls a $\text{\textcircled{Q}}$ of $\text{\textcircled{O}}$, in the

same manner as Plancher calls a.
Luna cornua a ♀ of ♂, gave to
the ♂ of ♂ Fixation and Progress, a-
long with the seminal diffusive
virtue latent in ♂ and ♀: there-
for the most volatile principle
of the two, which is undoubtedly
the ♂ of ♂, will volatilize and
infringe the finished stone a-
gain, and the ♂ (which is the
stone) assisted by heat, will
fix both the ♂ and the vitreous
stone, which it before volatilized;
and where it tinged at first 10
parts it should now tinge 100."

"It also looks to me as if the
♂ of ♂ could be fixed per se. with-
out the addition of ♂ at all, by.

a heat increased gradually till
the matter would melt on a hot
plate of Δ without drawing
off any fusion. If that were
accomplished it might be mel-
ted with \odot in the γ . The pro-
portions could be learnt by
a few experiments. It would
then certainly open the \odot cen-
trally and make it red, semi-
mol and diffusive or extending,
and shut it up again — that
is turn it, by sufficient fusion,
into a red, brittle, vitreous mass,
of very easy fusion and pene-
tration, on account of the
fusibility and penetrating qua-
lity of the \odot itself. We have hints
of this kind in Fugel & other good
authors" I. B.

FINIS.

The English copy, ascribed to Frier Roger Bacon, which is hereunto subjoined, was published in a volume, very small 8vo, along with Basil Valentine's Tractise of Natural & Se-
natural things, and some other
Tracts.

Printed by Moses Pitt, at the White Hart, in Little Britain, 1671.



Of the Medicine or Tincture of
Antimony, as well to preserve
Mans Body in Health, and to
divert all desperate and incurable
Diseases, as also to cure the
Leprosie of Metals, to purifie
and to transmутē them into the
best Gold.

Written by that Noble and Learned Philosopher, Roger Bacon.

OF THE
TINCTURE
OF
ANTIMONY.

Stibium or Antimony, as the Philosophers say, is composed of a Noble Mineral Sulphur, which they accounted to be the black secret Lead of the Wise.
The Arabians call it *Asmat* or *Azmat;*

Azmat; the Alchymists retain
the Name Antimony.

Addition. The Moors call it *Antimony*, others call it *Alabaster*, or *Tarbasjon*: By the Arabians and Spaniards it is called *Alcohol*. *Avicenna* c. 7. calls it *Artemed*. *Alexius of Piedmont*, in his seventh Book of Secrets, calls it *Talck*, even as *John Jacob Wecker* renders it in his Books of Secrets; but *Talck* is far different from *Antimony*. *Pliny*, Book 33. Chap. 6. of *Antimony*. *Dioscorides* gives a preparation of *Antimony*, Book 5. Chap. 39. They call it also *Stibi*, *Stinami*, &c. The Germans call it *Spies glass*, or as *George Fabricius* would rather have it, *Spies glantz*. *Gerlandius* calls it *Black Alcophil*, *Altofel*, or *Alirnu*, others *Cosmet*, and it is twofold, Masculine and Feminine.

It will lead us to the considera-
tion

of higher Mysteries, if we behold and discern that Nature wherein Gold is exalted, even as the *Magi* have found that this Mineral is by God ordained under the Constellation of *Aries*, which is the first Celestial Sign, wherein the Sun takes its Exaltation, though this be not regarded by the Vulgar; yet discreet people will know, and the better observe, that even in this place also the Mysteries and Perpetuity may in part be considered with great benefit, and in part discovered.

But some ignorant and indiscreet people think, that when they had *Antimony*, they would deal well enough with it by Calcination, others by Sublimation, and some by Reverberation, theteby to obtain its great Mystery and perfect Medicine. But I tell

tell you, that here in this place it availes not in the least, either Calcination, Sublimation, or Re-verberation, whereby afterwards a perfect extraction can or might be done or effected with profit, to transmute the meanner into a better Metallick virtue ; for it is impossible for you.

Be not deluded ; some of the Philosophers which have wrote of such things, as Geber, *Albertus Magnus*, *Rasis*, *Rupcissa*, *Aristotle*, and many others : But observe this : Some say, that if *Antimony* be made to a *Vitrum* or Glass, the bad volatile Sulphur is gone, and the Oil which may be prepared out of that Glass, will be a very fixt Oil, and will really give an ingress, and Medicine of perfection to the imperfect Metals.

These words and opinion are
good

good and true, but it will not be nor appear such indeed; for I tell you truly, without concealed speeches, that if you lose any of the aforesaid *Sulphur* in the Preparation or Burning, for a small fire may easily prejudice it, you then have lost the true penetrating Spirit, which should make the whole Body of *Antimony* to a perfect red Oyl, which should also ascend over the helm with a delightful sent, and curious Colours; observe likewise, that the whole Body of this Mineral, with all its Members, should be but one Oyl, and ascend over the helm without any loss of weight, excepting the *feces*.

How should the Body be brought to an Oil, or yield its pleasant Oil, if it be brought to the last being of its degree, for
Glass

Glass is in all things the utmost
and last.

You shall likewise know that
you shall not obtain that perfect
noble Oil in the least, if it be
extracted with corrected Vine-
gar poured upon the Antimony,
nor yet by Reverberation; and
although its various colours may
appear, yet is it not the right
way; you may indeed get an Oil,
but you must know that it hath
no part of the Tincture, or pow-
er of transmutation in it.

Now we come to the Mineral Ope-
ration.

Take in the Name of God, and
of the Eternal Trinity, fine and
very pure Mineral *Antimony*,
which is fair, white, massie, and
inwardly full of yellow Streaks
or Veins, and likewise of red
and

and blew Colours, and small Veins, this is the best ; pound it to fine Powder, dissolve it by little and little in *Aqua Regis*, that the Water may conquer it. After Solution take it out immiedately, that the *Aqua Regis* may do it no prejudice ; for it will quickly dissolve the Tincture of the *Antimony* ; for our Water in its nature is like to the *Ostrich*, which by his heat can digest Iron, and consume it to nothing ; for the Water will consume it, and turn it to a Mud, that it shall remain only as a yellow Earth, and then is it quite spoiled.

Take an Example hereof from Silver, which is dissolved, fair, pure and fine in these our Waters; but if it stand a night therein, while the Water is strong and full of Spirits, I tell you, your good Silver will be corroded to nothing

thing in these our Waters; and though you would reduce it into a Massie Body, you cannot ; for it will remain as a pale yellow Earth, and sometimes it will run together in the form of Horn, or of a white Horse Hoof, which you can by no Art reduce into a Body.

Wherefore you must remember to take the *Antimony* out presently after the Solution, *precipitate and adulterate it according to the custom of Alchymists*, that it may not be corroded with its perfect Oil by the Water, and burnt up to nothing.

The Water wherein we dissolve is thus made.

R. *Vitriol*, a pound and a half,
Salt-Armoniac one pound, *Azinet* one pound, *Salt-nitre* a pound
 and

and a half, *Salt-gemme* one pound,
Allom half a pound; these are
the Ingredients which belong unto
the making of the Water for
the Solution of *Antimony*.

Take and mix them well together; at first distil very slowly, for the Spirits ascend with greater violence than those of any other common *Aqua fortis*; beware of its Spirits; for their Fumes are very subtile and hurtful in their penetration.

When you have adulterated the *Antimony* well and purely from the corrosive Water, then put it into a clean Vial, poure good distilled Vinegar upon it, let it forty dayes and nights to putrefie in Horse-dung, or in *Balneum Mariae*, it will be bloud-red. Take it out, and see how much is yet to be dissolved, decant off gently the pure and clear,

clear, which is red into a Glass-Gourd, poure other Vinegar upon the *Fæces* as before, that if any thing should yet remain therein, it might be dissolved; this must be done four times in fourty days and nights; for if any good be in the *Fæces*, it will be dissolved in that time, then cast the Dregs away as unprofitable, being but Dirt, and to be cast to the Dunghill.

Put all the Solutions in a glass-Gourd into *Balneum Mariae*, distil all the tart Vinegar from it, pour it on again, or else pour fresh, if this be too weak, it will quickly dissolve in the Vinegar; distil it again from it, that the Matter be quite dry; then take common distilled water, wash all tartness from it with the Vinegar imparted to the Matter, then dry the Matter in the Sun, which is

of a very deep red, or else dry it very well at a gentle fire.

When the Philosophers find our *Antimony* thus secretly prepared, they say then that its external nature and virtue is inverted internally, and the internal cast forth externally, henceforth becoming an Oil; which is concealed in its innermost and profoundest part, till it be well prepared, and cannot any more be brought into its first Essence, until the last Judgment; and it is true, for so soon as it feels the force of the fire, it flies away in a Vapour with all its parts, because it is volatile.

A
Parti-
cular
work.

Some of the common Laborators, having thus prepared *Antimony*, they take one part out, because of its consumption, that they may the better operate it, they mix with it one part of *Salt-*

Armoniac,

Armoniac, one part of the *Vitrum* (with others *Titrum*) one part of the *Rebooth* (with others *Cadoli*) wherewith the Bodies are cleansed ; this mixture they cast upon a pure *Luna*, and if there were eight Ounces of the *Luna*, they found ten Drams of good Gold in the separation, and sometimes more ; and by this work they gained wherewithal to bear their Charges, the better to attend upon, and attain unto the great Work. The ignorant called this an induction into the Silver, but that is false ; for this Gold is not brought into it by the Spirits, but every kind of Silver hath one Ounce of Gold more or less in the Mark (or 8 Ounces) for Gold is so united with the Nature of Silver, that it cannot be separated from it, either by *Aqua fortis*, or common *Antimony*, as the Goldsmiths know.

But when the aforesaid Composition is cast upon the *Luna* in the flux, then happens such a separation, that the *Luna* doth freely let go the Gold implanted therein into the *Aqua fortis*, and is separated from it, letting it precipitate and sink to the bottom, which otherwise could not be done at all. Therefore it is not an induction into the *Luna*, but a bringing out of it.

But we return again to our proposed Work; for we would have only the Oil, which was only known to the Wise, and not to the Ignorant.

When you have rubified the *Antimony* very well according to the former Directions, you must have in readiness a Spirit of wine well rectified, pour it over the red Powder of *Antimony*, set it four daies and nights in a gentle

Balneum

Balneum Mariae, that it may dissolve very well. And if then any of it remain undissolved, pour fresh Spirit of Wine upon it; set it again into the Bath as aforesaid, all will be well dissolved; and if perhaps any more *Fæces* remain, they will be very few, cast them away, for they are good for nothing. Put the Solution into a glass-Gourd, with a Head luted upon it; set it into *Balneum Mariae*; with its receiver to take the Spirits, distil slowly with a slack heat, till all the Spirit of Wine be come over, pour it in again upon the dry matter, draw it off again as before; this pouring in & abstracting continue so often, till you see the Spirit of Wine ascend over the helm in various colours, then is it time that you follow it with a strong fire, then will the

Spirit of Wine ascend red into the helm, and drop into the Receiver like a bloody Oil; and the tender Body ascends like a red Oil, dropping into the Receiver; truly this is the most secret way of the Wise, the so much applauded Oil of *Antimony*; it is a noble, well fentred, virtuous, and powerful Oil, as you shall hear afterwards.

But here I will teach and instruct you poor Operators another way, because you have not the Means to attend the great work, not as the Ancients did, with the separation of Gold out of Silver.

Wherefore take one part of the Oil, or half an Ounce, of *Saturn*, four Ounces, calcined according to Art, pour the Oil upon the *Calx* of *Saturn*, mixing it; set it ten daies and nights in the heat,

heat, into the secret Furnace; every two days augment the fire one degree, according to the capacity of the Furnace; after four days and nights set it into the third degree of Fire, therein let it rest three days and nights, then open the Door or Vent of the fourth degree; which must likewise continue three days and nights; afterwards take it out, the *Saturn* will be above black, like unto Charcole dust, but under this black dust you will find other Colours, throughout pure, red, yellow, which flux with *Venetian Borax*, you will find it converted into good Gold by the power of our Oil, so have you means again to set forward the great work.

We return again to our purpose, where we left off before. You have heard, and have been

instructed how to abstract the Spirit of Wine with the Oil over the helm into the Receiver, and to use it for the work to convert *Saturn* into Gold. But we will now hasten to the other work of the Tincture, and give advice concerning it. It will therefore be necessary to separate the Spirit of Wine again from the Oil, which do as followeth;

Take the mixture of the Spirit of Wine, and of the Oil, set it into *Balneum Marie*; distil the Spirit of Wine only from the Oil with a very slack heat, so that you may be assured that there is no more of the Spirit to be found in this most precious Oil, which you may easily try, when you see some of the drops ascend over with the Spirit of Wine, it is a sign that the Spirit of Wine is separated from the Oil,

Oil, then remove all the fire from under the Bath, how little soever it be, that it may cool the sooner. Take away the Receiver with the Spirit of Wine, stop it very close, for it is full of Spirits which it hath retained from the Oil, as you will hear afterwards: But in *Balneum Mariae* you will find that blessed Oil of Antimony red as Bloud; take it out, wash the Lute off by gentle mollification, that nothing impure may fall into that curious red Oil, when you take the head off; reserve it carefully, that by no means it may receive prejudice, for you have a Celestial Oil, which in a dark night shines like a glowing Cole, and this is the reason, because its internal power and soul is cast forth externally, the hidden Soul being now revealed, shining through the

the pure Body as a Candle through a Lanthorn, even so at the last day, these our invisible internal Souls shall be revealed, and seen out of the Body, shining as the clear Sun : So keep each apart, as well the Spirit of wine full of power, and wonderful in curing humane Distempers, as also the blessed, red, noble, celestial Oil, which transmutes all the Diseases of the imperfect Metals into the perfection of Gold ; and the power of the spiritual Wine extends very far being rightly used.

I tell you, you have obtained a Celestial Medicine, to cure all the Diseases and Distempers of Mans Body ; its use is, as followeth ;

In

In the Gout.

Give three drops in a Cup of Wine fasting to the Party, just at the time when he feels the beginning of his misery, anguish and pain to come upon him, the second and third, use it in like manner ; it allaiers all pain the first day how great soever it be, and prevents Swelling ; the second day it causes Sweat, which is very nasty, tough and thick, very soure in taste, and of an evil sent, and most of all in those parts where the Members are united and joined together by the Joints ; and if you should give none in the third day , yet will there be a purgation of the Veins , and of the Excrements, without any molestation or pain ; is not this a great power of Nature ?

In

In the Leprosie.

At the first time take six drops fasting, and cause the impure party to be alone, free from sound people, in a place far distant, and commodious; for all his Body will begin to send forth Fumes and Steams, like unto a stinking Fog, and Vapours abundantly; the next will Scales and much Unclearness fall from his Body; then let him have three drops of this Medicine, and let him take it in on the fourth day, afterwards on the eighth or ninth day by the assistance of Gods Grace and Blessing, he will be quite clean.

In the Apoplexie
Let one drop fall upon the tongue

tongue of the Patient, it will attract it forth immediately like unto a Mist or Fume, and restore the party again ; but if he were taken in the Body, or in the Members and Limbs, then give him three drops at once in good Wine, as you have been taught in the Gout.

In the Dropſie,

Give one drop in baulm water, or Valerian water six days together, the seventh day give three drops in good wine, and it is sufficient.

In the Falling Sickness, and its kinds, as Epilepsie, Catalepsie, and Analepsie.

In the beginning of the Fit give the Patient two drops in Sage-

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Sage-water, after three hours,
give him three drops more, and
it is sufficient. But if in case any
thing should stir again, give him
two drops, as hath been said.

In a Hectick.

Give the party two drops the
first day in water of Violets, the
second day two drops more in
good Wine.

In Agues.

Give the party three drops in
the beginning of the Fit, early
in a morning, in good distilled
water of St. John's wort, or of
Succory, and the next day two
drops more fasting.

In cold fits, &c. *In the beginning of fits of* *It*

In the Plague.

Give the Patient seven drops
in good Wine, let the infected
party be alone, and let him sweat
well upon it; by the Divine As-
sistance that poison will not pre-
judice him as to his Life.

*For a prolongation of a healthful
Life.*

Take and give two drops at
the beginning and entrance of
the Spring, and in the beginning
or entrance of Autumn likewise
two drops; every one that so
takes it, is freed, and well pre-
served from unhealthful and in-
fectious Air, except the Disease
were by Almighty God ordain-
ed for the death of the party.

We

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We will now step further to the Oil, and its Power, and shew how by it the Diseases of the impure Bodies of the Metals may be cured.

In the Name of God, take very pure, fine, refined Gold, as much as you will, or think to be sufficient, dissolve it in a rectified Wine, as is usual to make *Aqua vita*; after solution of the Gold, set it a Moneth in digestion; this distil in a Bath very slow and gently, distil the Spirit of Wine divers times from it, so long till you see your Gold lie at the bottom like a Juice; This is the true way and meaning of some of the Ancients, to prepare Gold. But I will shew and teach you a way much readier, better, and more beneficial; that instead of this prepared Gold, you take one part of

of the *Mercury of Gold*, as I have taught the making of it in another place; abstract from it its water of Airiness, that it may be a subtle Dust, and take two parts of our blessed Oil, poure the Oil very slowly upon the Dust of the *Mercury of Gold*, till all be in it, set it in a Vial well sealed, in the heat of the first degree of the secret Furnace; therein let it stand ten dayes and nights, your Powder and Oil will be quite dry, of a black gray colour. After ten days give it the heat of the second degree, the gray and black colour will by little and little become white, till at last it will be of a heavenly white, and at the end of the ten days it will begin to be of a pure red, but let not this trouble you; for all these Colours proceed only from the *Mercury of Gold*,

M which

which swallowed up our blessed Oil, and now conceals in the innermost part of its Body; but our Oil will conquer this *Mercury* of Gold by the power of the fire, and cast it forth from within, and the Oil will predominate over it with its hot red Colour, and be continually outwards. And therefore it will be time, after the expiration of twenty days, that you open the window of the third degree, wherein the external white Colour and Power will by little and little enter in into the inward part, and the internal red Colour will turn outward by the force of the fire. Keep this degree of heat ten days without diminution or augmentation of it, you will see a Powder which before was white, to be now very red, but let not redness trouble you, for 'tis yet unfix'd

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unfix'd and volatile, And after
these ten days are ended, thirty
days being in all expired, then
open the last window of the last
degree of fire, keep it ten days
in this degree, this high red pou-
der will then begin to flux, let
it stand so in flux the ten days,
then take it out, you will find at
the bottom a very high, red,
transparent stone of a Ruby Co-
lour, flux'd according to the
form of the Glass, as is taught in
the Treatise of *Litriol*, where-
with you may make projection.
Praise God for such his high Re-
velation; and thank him for ever,

Amen O God to me self from
Litriol this Stone known
Its Multiplication.

The Ancient Wise, having
found the Stone, and prepared
it to a perfect power, and muta-
tion

M 2

tion of the imperfect Metals into Gold, have a long time enquired whether a thing were not to be found to augment the power of the Stone; and they found two kinds of Augmentation, one of the power of it, so that the Stone may be brought much higher; of this multiplication you will find direction in the Treatise of Gold. The other Augmentation is an augmentation of the quantity of the Stone, in its former power, so that it receives no more, nor loses any thing of its power, though it increase in weight, and augment more and more, that out of one Ounce many Ounces arise and increase.

The Augmentation or Multiplication is done as followeth; Take your Stone in Gods Name, grind it to a subtile powder, add to it as much of the *Mercury of Gold,*

Gold, as is taught before, put them together into a fine round Vial, seal it hermetically, set it into the fiery Furnace, proceeding as you have been instructed before, only this time is shorter, for whereas before you had ten (thirty) days, now you need no more than four (ten) days, otherwise the work is one and the same.

Praise and give thanks to Almighty God for his high Revelation, continue in Prayer for his Grace and Divine Blessing in this Art and Operation, as likewise for continuance of Health and Prosperity ; withal let the poor be recommended to your Help and Charity.

Glory be to Almighty God,

A

PROCESS,

for obtaining

THE TINCTURE

FROM ☐.

Communicated by

A Clergyman in America

to

Mr Lentz.

Contains also an Extract from Greyling's
Vindication of Alchymy, relating to the
work of Herman Brown..

MEMORANDUM.

The following process was communicated to Dr. Sigismund Bacstrom by Mr Lenty, an intimate friend of his, and a man of veracity and integrity. He died in London in the year 1784 and D^r. B. has copies of all his manuscripts.

Mr Lenty was well versed in Hermetic Chemistry. He had lived ten or twelve years at New York in North America where he met with two professors of the Philosophic Tincture. One of them, a German Protestant Clergyman, had two different Tinctures for Metals: which he informed him were made, the

one from ♀, the other from Man's □.

The process with ♀ Mr Lenty did not obtain from him, having neglected different opportunities that were given to him to write it out; and the process with □ the Clergyman dictated to him one day in German. From a translation of it into English, by Dr Bacstrom, was made the following copy: to which are added several remarks by the Doctor.

London }
July 1797 }

Process with ☐

Take the madder which you know,
you know also where it can be got: but
that of the morning deer and from
a young mine is best.

Collect as much as you please, and
let it stand quiet seven or fourteen
days, according as you intend to
work.

Keep it in a dark place; even
while you are collecting it, where the
sun cannot hit where the moon
and stars may shine upon it.

When it has stood quiet 7 or 14
days, and begins to collect at the
top an Oil of a Golden colour, or
even of a deeper tinge, thin it is

time to separate carefully, with a glass or china spoon, the deep coloured oil floating at the top.

Continue to take off this Oil, from time to time as it collects, and as long as it remains transparent.

In damp and rainy weather this Oil generally becomes, in seven days, of a blood-red colour.

As soon as you have collected two pounds or two quarts of this Red Oil separate the Earth from the water.

Dry the ♀ in the shade. Unite the dried ♀ with the red ♂. Set it well closed in its proper place, and let it bring forth its fruit. The longer it stands the better and more

fixed it will be.

The best time to begin this work
is in Spring or in Autumn, viz.
in March, April or May, or in
October or November.

If you have a mind to collect
a good quantity of the red \circ , and
if you will let it stand in its pro-
per place for a sufficient length of
time, you will then obtain a true
and genuine Paradisical \forall , equal
to the finest \circ in philosophical
labours.

This \forall , either from the first or
second process, dried in the shade,
and, during that time carefully
preserved from dust, is afterwards,
that is when dry, to be exposed to
the open air, in a northerly aspect;

that the Moon and Stars, but not
the Sun, may shine upon it. Be
careful that neither Dew nor Frost
nor Rain come to it and take care
that the Sun do not shine upon
it. — The longer it stands the
better it will be.

This magnetical ♀ is to be im-
bibed with its own Red 80° — or the
whole quantity of its own red 80°
may be poured upon it at once.
Then put it in a glass globe well
closed — set it in its proper place,
in a gentle animal warmth, like
that of man, that it may pro-
duce flowers and fruit.

Or Proceed thus:

Take the red so and put it in a glass \mathcal{B} , and distil it over into a receiver. Pour back what comes over into the \mathcal{B} again and distil as before. Repeat this, using only a gentle heat, until it will come over no longer, and all is become a fixed & fusible substance remaining in the \mathcal{B} , which ought to be tubulated.

Or thus:

Take our Paradisical \mathbb{A} - put it in a proper glass vessel - imbibe it with Paradise ∇ or Δ [the red so] - into the glass, and place it in

if he did not then make use of
the earth, but of the so only.

Mr Lenty informed me that
he had seen the Clergyman trans-
mute and fix both ♀ and ♀ into
fine ♂ by this medicine, and also
by the one made from native ♀;
which the author called common
♀, because all ♀ sold and used
in America is native; or was at
the time Mr Lenty lived at New
York. He was also told by his
friend, that the ♀ was overpow-
ered and fixed into a ♂ by ♂.

In the year 1780 Mr Lenty told
me that he had collected the mor-
ning ☐ of his son Frederic, then
about 16 years of age, and that
he had evaporated it over a

bath until only one third part remained, which he then poured into high wide mouthed glasses and covered up. He collected a skin or film at the top, of various colours, and was changed into a blood-red oily liquor. He took this off and it was succeeded by another film which formed itself into the same red so.

While he went on with the process of collecting the red so, the paradosical & kept settling at the bottom of the glass. He added — "The so and the & increase daily. If you unite the floating red so with the base liquor under it by agitation, the so ascends again in an instant and floats at the

top." He also said that if the abundant phlegm be not previously evaporated the red &c will not appear; but whether he had been told so by his friend who gave him the secret, or whether he found it so by experience he did not inform me.

The following quotation from a German work, Professor Greyling's Vindication of Alchemy, Printed at Tübingen 1730, 8vo, page 137, relates to a process that seems to have been wrought with the same subject, and therefore may be considered as a kind of confirmation of the foregoing.

"In the year 1701 there lived at Frankfort on the Main a

"journeyman apothecary named God-
win Lippmann, from a native of
Osnabrück in Westphalia, who
"professed a transmuting Tincture.
"A principal ingredient in this
"Tincture was Phosphorus. This
"man, at Frankfort, at Mr Salz-
"wedel's, an apothecary at the sign
"of the Swan, in presence of Doctor
"Eberhard and several Gentlemen
"of distinction transmuted a Ball
"of Lead, weighing 1 ounce, with
"his medicine into good fine gold.

(Page 139) "That projections and
"transmutations were made at Frank-
"fort on the Main, about 15 years
"ago, at the apothecary's Mr Salz-
"wedel's, is too well known to be
"questioned.

"It was done with a deep red
"coloured so, and the projection, -
"was always made on the iron &
"But that this red fixed so was
"made out of Phosphorus, many
"that saw those projections were
"entirely ignorant of.

"I have smelled and tasted it:
"it smelled like burnt phospho-
"rus, and tasted like balsam,
"Capaiava, but more pleasant.

"A journeyman apothecary,
"one Adams, inherited this Tincture
"and process, and worked much
"in Phosphorus; and the manu-
"scripts of the original possessor,
"Mr Godwin Herman, written
"during his younger years, trea-
"ted chiefly of the making and

"use of Phosphorus. I have myself
seen and made projection with 4
drops of this oil upon 1 drachm of
Gum at Munster in Westphalia.
I bought myself, previously, to
prevent all doubts or deceptions,
the Unicible, the ♀, a little wax &
some varax. The professor handed
to me 4 drops of his Sinehine, pou-
ring them on my wax, which I
then rolled up into a little ball
and threw it into the crucible upon
the ♀. A man was ordered to blow
the fire with a pair of bellows, &
in a quarter of an hour we pained
it out and found the most glori-
ous gold to the quantity of one
Ducat."

FINIS.



I thought at 2 P.M. on Saturday 9

in past 8. 6 of April 1805.

ruminating on the process of Dr. Meynsicht, and on
the brown Red oil of Goodwin Brown, which tinged O°
into C° .

Dr. Petrus in his very learned preface on the Works
of Basilus Valentinus, of the Hamburg Edition 1740
in 2 vol: says:

It is universally known at Frankfurt on the River Main
that 15 years ago, at the house of an Apothecary, M^r. Salter-
Wedel several projections have been made with a deeply
tinged brown Red oil, in forma fluida, on Hg and S , some in
my presence and that of some of the most respectable
Wittnesses at Frankfurt.

This Red fixt O° was made of Phosphorus; I have Smelled
and Tasted it, it smelled very acid like burnt phosphorus,
and tasted like Balsam: Capive, but more pleasant.

The professor G. Brown had inherited this Tincture from
his master of the name of M^r. Adams, whose Manu-
scripts chiefly taught the Elaboration of S into phosphorus.
I have myself afterwards, when I met again with
the professor at Münster in Westphalia, transmuted
1 $\frac{1}{2}$ or 2 gr. of Common quick Silver with 4 drops of this
oil, into most pure and tender O° .

I procured myself the S , the R , wax and borax, that I might
not deceive myself; The professor M^r. Brown poured 4
drops of his Tinctural oil on my bit of warmed wax,
as he would not give the phial out of his hands, and
I envelopped my 4 dr. into my wax; I laid a foundation
of Borax into my new R , a $\frac{1}{2}$ of S upon it, then my
pill of wax, and a covering of Borax again, covered
the R , and made it become of a bright heat, and in
about 20 Min: the fixation into O° was effected, and
my

my Bread of C was most gloriously beautiful, and soft
and tender and weighed a Dutch Ducat.

Whoever considers or has experienced how kindly the
phosphorus or the acid of \square attacks C, and has read
what M^r Dippelius, who knew more than writing
on Alchemy, has written concerning \square , will be forced
to allow a possibility from this foundation; therefore
we say, even if we had not this part fresh in our
memory, that there is a Lapis animalis as well as
Mineralis and Metallicus, because the Spirit of God
and of Life is in all Things; all is full of Life. &c
Dr Petrus wrote this 2^d 1738. / Dr. Mynsicht's process.

Mynsicht dissolves Δ in Sea V, by gently Simmering, until
the Red man appears, who did hold in the right hand a
Triangle with a Cross, but in the left the Edge of the World
with a small Line through it. [wide Mynsicht's Mac.]
Thus Red Hepar Δ made with Sea O, cannot be obtained
per viam Siccum in the C, therefore Mynsicht's Method and
Communication is wonderfully Concise and ingenious.
remember now that the Δ of \square attacks C kindly, and
recall that Δ and \square is primum Ens Ens C.

Now I reason thus:

The Microcosm resembles the Macrocosm, The Earth.
In the room of the V of the Ocean, make use of the Sea of
the microcosm.

Methodus procedendi

Collect your morning \square , before breakfast, and none else,
and let it stand to settle in a Bottle, and in 2 or 3 weeks
till it becomes Red, do this Every morning, until you
have 4.5 or 6 quarts to begin with. pour this collected \square
from its Slime Sediment, and filter it. keep the Red filtered
 \square from dust. The \square will ferment, ~~but~~ but that is in our
favour.

Now take good pure Native Δ , or fine Stones Sulphuric,
if you take Native, reduce it to a most subtle impalpable
but

that it is the power of the Sun which is a great
Elixir from Nature A, which answers our Intention.
Take $\frac{1}{4}$ an Ounce and spread it on a Shallow broad
China platter or dish: pour some of your Red, & pale, fat, &
oleaceous oil upon it, so as to cover it a fingers depth, and
expose the oil by the Sun's Rays, until it remains like
Honey. If you preferre to do this on the top of the house,
and get mortas, dust or rain into it, you will spoil
your Operation.

Take the same quantity of your Red Stale oil upon the house
like manner, as before, so as to cover it a finger high, exa-
pose again by the Sun Beams, and repeat this 20 or 30
times. But prevent smoke, dust or rain mixing with it,
or covering it, when necessary with blacking paper, or taken
in doors.

This Operation must be continued until Hunsicht's Hec-
tan appears in sight, i.e. until a well opened Hepar
is obtained, by means of the Microcosmical test invisible
when it is not lost here, it is only the useless phlegma
that evaporates.

You may for a certainty believe that this A, which
is premium ergo aurum, will become redder and redder,
more soft and more fusible; The Operation Should be
continued until the Hepar melts kindly on a red
hot Lamella of D without burning. but this test, however
Hepar cannot undergo yet, read what Die la Krie says.
Now let us compare this our Hepar A with that of
Hunsicht or Die la Brie. (in the Stahl Θ)

Hunsicht's Hepar contains the辰星, Luna, 土星
Mercurius, the universal Mineral ♀ in the A, and the blue test
ringing ♀, mentioned by Stahl page 61, 162.
Our Hepar we have the animal ♀ in the ♀ of E, the mercury
in the A, which is the mineral agent in the Minnes, the blue
test ringed ♀ in A, mentioned by Stahl, and more over,
most soft and wonderfully fusible microcosmical ♀,
nor do we lose the first choice principle by this our
true, natural process. I believe our Hepar is superior
to that of Hunsicht and Die la Brie.

our Red Man must gradually increase in Redness, possibility, and fixity, by the Corporification of Light in the Subject, gradually becoming corporeified A, because A is nothing else but Light concentrated by motion. The continually evaporating phlegma of the D, will form here a small artificial atmosphere which will assist to concentrate the Light and generate Heat, so as to corporate it in your Subject, a very homogenous Magnet, consider it well!

whilst the gradual fixation of the C of the microcosmical Sea penetrates the F centrally, fixes it without losing fixity, and without burning or destroying one single necessary quality.

It must become a Matter containing the sixt Agent of the Mineral Agent, combined with the phosphoric F, which kindly attacks C, says Dr Petrus, the blacky, fixt tinging F, now become Red and Dy, and the extremely fixt and wonderfully fusible Centre of the microcosmical Sea. In fact, you will positively and truly obtain a fixt, fusible, blood Red Hepar A.

and what do you want more for opening C centrally in the E, to convert it into a brittle, Spermatic C, over tinthured by primum Ens avi, by Light, Heat, F and D? I know I am right as much as my self or De la Rie.

Do we not here introduce and incorporate The Light, The Father of all Colours and Tinctures into primum Ens avi or unripe C?

When your fixt Hepar melts without fuming, melt it with fine C in a E, the proportion must be learned, perhaps 1 part of D. may be able to conquer 2 or 3 parts of C, so as to convert it into an opaque red brittle Massa, which is the Specified Metallic L. P.

This must further be led or introduced into Inferior mercurial metals, by an homogenous Medium, which is F.

now follow Thomae in Schmolz's Theatrum Chemicum
p. 412, 413. add purified & gradually in such a heat as
keeps the red brittle C in gentle fusion, and the ♀ will
become a Red, soft, fusible, tinging v , which will change
♀, v , 4 and 9 into C. this filial medium will go much
further in tinging the mercurial metals, than to project
the Red brittle C immediately upon the inferior metals.
To make the Red tinging ♀, is best done in a C.

The same process

can certainly be done with good pure Oxide S; because it
contains primum Ericum and more perfectly, as being Aer and ♀,
than common ♀. proceed exactly in the same way, and
you'll well tinge Red, and you will obtain the same
way a Still Superior soft, fusible, Sulphureous, Mercurial,
Hepar & Antimonie, which will produce the same and even
greater Effects on C and ♀; thinck here of Pontanus.
In common A we have the remote mineral ♀, the ♀,
but in S we have the nearer metallic or Marcasitical ♀,
its U; and the remote mineral ♀ in its ♀ besides.

Concerning Multiplication in Virtue.

The last Hepar, whether from A or from S, can be re-novo
volatilized and subtilized, and rectified.

1^o method

if it will attract the Lunar ♀ from the Moon and become
moist and pappy, exsiccate it and reflux it on the Sun,
repeat this, until, being fully saturated, it will attract
no longer but remains dry.

2^o method.

imbibe it sparingly with Red, Stale, filtered E, until it
becomes like pappy, hasty pudding or bricklayers mortar,
exsiccate and reflux on the Sun; repeat this 3, 4 or 5 or 6
times, but it must finally melt without fuming.

Now Concerning Godwin Brown's
phosphoric, Solar, singing Oil.

now we have 2 Subjects to consider of, viz:

1 premium Ens auris, ♀ or ♂.

2 common fine O.

process with premium Ens, without C.

Lay a pipe of phosphorus in a Saucer and cover it with fair or fresh Et. Cut it with a knife into small Bits.

Chew a hot Clear lime day, when the Sun has great power place a shallow Δ proof vessel, or the bottom Knocked off of a V, in the Sun, and provide a convex glass of 5 or 6 Inch² diameter and 4 or 5 Inch² focus.

Lay ~~the~~^{Yag} of ♀ in Subtil ♂, or crude ♂ in Subtil ♂ on your shallow vessel, put a small bit of phosphorus on the top, set it on Δ by collecting and moving the Solar Rays by your convex Glass, so that the focus falls upon ^{upon} the phosphorus, which will burn with a great flame, and melt the ♀ or the ♂.

It will not be all consumed; from the ♀ a red or black moist & will be left, from the ♂ a M or a Scoria add more ♀ or more ♂, which again burn with a small bit of phosphorus, until the remaining Massa increases to a sufficient small quantity.

The bottom of the V gradually becoming intensely hot you will only have to project one bit of phosphorus after another on the Massa, and the glass will become unnecessary. By adding gradually a little more ♀ or crude ♂, and destroying that by small bits of phosphorus, continuing so until a Stick or 2 of phosphorus is burnt upon it, it is possible that a crown piece unburnt Massa remains, which should be tried on O, by means of more phosphorus burnt on this Massa, mixed with a small quantity of Lead or filled O, or might be tried in a small V in a furnace.

McL 13, i.e. 26 gr. of fine O with 11 or 12 ℥ pure M&S in
 & into a quantity flowing black massa, which powder easily
 melt and destroy a part of the black F, say $\frac{1}{4}$ a ℥, by
 throwing small bits of phosphorus upon it, set A to the
 first by means of a small Convex glass, and continue the
 operation for a while up to 12 at noon, when the Sun is in its
 highest Meridian: until a Stick of phosphorus has been
 burnt on $\frac{1}{4}$ a ℥ of the black M&S with O.

May we not hope that the Redidum or C' which
 will be first and loaded with oxygen, will be a brown
 inctuous massa, which will melt like wax, whilst hot
 will be a brittle brown Red substance, when cold, and
 may by liquefaction by night and Exsiccation in the Sun,
 become a brown Red Tinging oil, like that of Goodwin
 Brown, Smelling like Burnt phosphorus and tasting
 like Balsam Capivi: see at the End:

If phosphorus can be fermented with O depend on it,
 that tinging phosphoric oil can be obtained.
 The blan^t. Solar antimonial Martial M is fine F Should
 be gradually destroyed and fed with burning phos-
 phorus upon it, until the Massa becomes deep Red,
 inctuous and oily, which may be liquefied by the
 moon at 9, and fixed by the Sun at noon.

It might be multiplied by reiterating the
 same process, adding fresh Solar M, and more phos-
 phorus.

J. Baupron.

The Taste of Balsam Capivi proceeds from
 The Centrally opened O, united to the first phosphor: F.
 Mr. Lippelius was privy Counsellor of the King of
 Denmark.

J. C.

Sasne, Sasnuce or De Laitz. He shall said: if you digest common but very pure & white C for a sufficient length of time in the right degree of heat, you must at last obtain the Tincture, whether you will or not, C. Stalla says the same.

This small Treatise, I mean Sasne or De Laitz is printed in the 4th volume of the Theatrum chymicum in Latin, in 6 vol: which you have seen; This I discovered lately from another author who esteemed him, Dr Petrus, before mentioned.

~~statements~~ ~~postscriptum post opus~~ ~~monit.~~
In a Conversation I had yesterday with Mr. Ferg. when I dined with him, concerning the Works with the Bulgarum. He is well founded in his Theory, there is more to than M^r. H's., and his Theory is confirmed by a small but judicious practice, on a small Scale he works with very small tubulated glass - D, not bigger than a Hen's Egg, with 2 such small D's buried in Sand and in has iron pan on the common Coal-A, in his Bath Stove, which he finds very convenient, and can obtain 4 $\frac{1}{2}$ of bulgarum each D at one Operation, which is 8 $\frac{1}{2}$ per day.

He says he never wished to possess more than 2 te Rictors; If you pretend to do the Work on too large Scale, you will never bring it to perfection, and it will take much more time to mature, to perfect a larger than a lesser quantity of matter.

M^r. P. says the bulgarum is not perfect until there is no C, it must all be brought over gradually; he uses 1st & 2d op's pure & corrosive air, for this reason

The Proceſſ of
The American Adept.

—
En German

—

N. 1. Ein philosophischer Prozeß unter den Amerikanern. Adenit
in Nord-Amerika.

Die Münzen der Matrien sind die Sammelmünzen, die Sie aufgelegt haben und zu Ihnen gehören,
durch die Name meine Sie sind nicht meine jenseitige Existenz, sondern Sie sind Sie.

Danach ist Paul ein arabischer Lehrer und Prediger. Vor der 14. St. verabschiedet sich aber Karagöz vom Geist zuvor bestätigt, der ihm gesagt, dass er immer eine Tasse Ostgut, oder einen Roman, oder etwas anderes für den Mann und einen Frauen Roman, und einen Roman.

2. Okt. ab 7 Uhr 14° wärmend, und aufwärts obig vor. Spätabends
10°, am Abend 10°. Am 15. 10°. Ein geringer Rück-
schlag am 16. und ein weiterer Anstieg am 17. Der Rückgang geht fort, so dass
heute 18. nur 9° sind. Von Zeit zu Zeit ist es aber wieder
ganz ähnlich.

Was ist Schreib' und was war's für Worte? schreibe, schreibe
was du willst in die Lübecker.

Wiederholung der Tatsachen aus dem Berichte des Geheimen Rates, die auf den
Vorfall des 10. Februar 1848 beruhen; und Bezeichnung der abgelegigen Orte, in
denen sich die verschiedenen Parteien befinden. Der Bericht ist in drei Teile unterteilt:
1. Die Tatsachen des 10. Februar 1848; 2. Die Bezeichnung der Orte, in denen sich
die verschiedenen Parteien befinden; 3. Die Bezeichnung der abgelegigen Orte.

often young in Sept., Octob. and November.

D. Oftmals kann man durch solche Verzerrungen die wirkliche Quantität der erzielten
Folter, und ob Worschleuder, am spätesten Orte, in guter fashion, fest
gestellt werden können, wenn diese Folter, so bestimmt man die wirkliche
Folter, und die Art, wie sie aufgebracht ist, das ist, ob z. B. Colang ist, in
einer philosophischen Weise.

Spuren von T, und darüber eine Stelle 1700 m, welche 2⁵ procent, der Fläche, bestreut ist, und auf dem die Spuren der Gesteine des Tertiärs, welche die Fläche des Tertiärs bestreut, sind. Diese Spuren sind überwiegend von Kalksteinen, welche sich in Formen der Korallen, wie z. B. Rotalien, befinden, und welche manchmal auch als Nord-Süd-richtung verlaufen, wobei sie nach Süden laufen.

dieß bestätigt der Schriftsteller Koenig aus Lübeck, welche die Personen
noch unvergessen verriet als Norddeutsche, jn Lübeck ab Leinwandfertigung
in Lübeck ab die Feindesfeinden. Doppelte Stoffe aber von Hause geschafft
jn den Raum ab verschob.

13. Königlich privilegierte im Königreiche Preussen, im Herzogtum Anhalt und Hessen, sowie über alle Provinzen des Kaiserreiches vertheilt.

oben gesuchtes Fund, ein ganzes Parfüm zu belieben.
5) dagegen ex Regno Animali existentia non erunt
nisi primus nigrum rotundum ex imbibitur primum etiam lat. oder
angustifolium.

Dies ist genug quantitas phisicarum etiam nisi
aliquid vegetabile, und in eis wird leichter entzündung
vorkommen, welche sehr selten in solchen Dingen vorkommt,
wie in Salice sapore, aber nur aus der nämlichen Ursache, dass
im malende eines ihm fremden angestochten, dann ab jähres
Eldens und direkt daselbst beginnen mögen.

A.3.

Die 3. Stufe, paragraphe 143. zeigt den Menschen bei
Fixation von, ab dem Hau, ohne Zanzel, durch die
Fäden, wodurch oft nicht leichter, und schwierig wird
dass Erwachsene auch unbedingt nach und so.

Mit einer Münze wird nun manchmal zwischen
Lampe = Galvanus und dem Kopf, und am Lungen mit 5 Ela-
koholus, zu Spiegelglas oder Steinzeug.

Dann ist ein Holz, auf dem sich eine alte, trockene
Zwiebel oder ein kleiner Knoblauch oder so weiter in Form eines
Körbchens über dem Steinzeug zu befinden. Viele können den Salpicon
haben, welche, wie oben, zufällig Wölle genannt, jetzt aber
eher verhüttet sind in die Capelle, an einigen Stellen ist es
noch geben müssen etwas glänzend, jedoch sonst verblüht. Erst
als Salpicon, wo eben über dem Tonnen oben im Spiegelglas gesetzte
wurde, zeigt diese manche Chemomorpha zu erkennen,
und continuieren daher, Glad der Wärme, bis der Wölle
zu einem Saft vorbereitet.

Abelias Lintz kann die Wärme aus nimmen, Glad, auf
eine zweite abzubauen Neigung hat, doch ja nicht so stark,
dass sie zerstört, und die Digestion bringt und Nachs, bei
einem kleinen Wölle darüber leichter aufzuhören; manchmal
ist man, währenddem man Löffel umzudrehen und mehr Zeit
zu haben, kann, wenn der Wölle zu digieren.

Die zweite Stufe ist nicht mehr leichter als die dritte
die dritte C. die Fixation ist
in fast allen Fällen mit C. und der Zanzel fertig. Einige C.
sind schwerer zu töten als C. und C. und zwar
a. Glaz. da, welche die C. auf einer Materie.

gez. 100

the

gab zuletzt, ob man wohl das für begünstigt, um Sklaven nicht
zu kaufen, doch Campey gern nichts darüber gesagt worden,
wahrsch. aber vielleicht sehr eng. 80 dass ich Kahl auf 10
Sklaven geringe Menge zu kaufen.

Der Weesels Jagd jenseit.

oder. Nun das warth Co. verhindert wird das, dass ein hinlänglich
Einfluss der Fabrikanten, & Verkäufer, und eben so im
mehr ausserdem. D. Gewiss kann es wegen eng und ab, oder
breiter, mit dem Alter, welche diejenigen nach wie kürzer ist
als ab allein sein darf & in der D. geschweige.

oder. Dies ist ein Merkmal, welches bei allen den oben, die
im Menschen sind, eben so funktionieren, und eben solche
& so oft, dass eben daran, dass die hinlänglichen Erfahrungen im
practischen Werken, eben selbigen in uns angewandt gleichsam
gegenüber, im bibliothen gleichsam paradisi. Vorher Abnormalität
und physische Eigenschaften wodurch es die Weeseljagd ab, und gelingt
in unsrer galindens räumen in Digestion von innen, Lungen
etc., entzündungen etc. Imbibition und Contraire zu den
Digestion zu lange, durch unsrer galindens Gradum, die
dort erlieb. Co. zu gleich gewissermaßen fast, und ab nun die
selbstige & ergänzend.

Den Abulum fermentum ab mit C in C, ein oben genanntes.
ein Adatena mitte P. ein innerer jungen, beginn' ab
nun genauso wie untenst erwähnt; doch langsam und mit
einer St. jenseit' als jener, nicht zwischendrisch noch Kreislauf,
so sondern gegenständ.

o. Auf Maximaß 30 jähriger 10 und 30 jährig, als die beginnende
Zeit, die 10 jährig nicht ab, das ist nicht mehr als 10 jährig
geht davon, wenn doch langsam das nicht ganz zu voll
und gleichzeitig.

Einiger Procept eines jenen über nimmt an nichts in Amerika
entfernen wir wachsen by Procept aus ganz in eigenen
handsch. die die diente fingen hat, und gelindens Euston
Procept in das andere Euston, und einen zweiten ungefähr

Gezogen werden. Ich kann Ihnen wünschen, daß wir Ihnen die wichtigsten
Fragen nicht nur im geschäftlichen Kreise gestellt, sondern ebenso
durch den kleinen, einfachen Kontakt zwischen Ihnen und dem Betrieb
auch nutzlich gehalten werden.

aber von den anderen nicht gern gespielt werden, welche die
Paradeinjüngste ist, zuletzt W. Bentz.

abgängen schüttet, so dass es schwer ist sie zu überwinden.

der phlegma wird über Wengen, ein gewundenes, wohl
verstecktes Tal, das bei einer Stunde zu Fuß von der
Höhe des Berges, gelangt zu Lauter.

Wish you all the best.

the animal life proceed in? What becomes of the
Cannibalistic species Mago - carabaticum? For
of A. E. E., Ag. 1865: was it the practice in America
among savages, now & then, to cannibalise, elaborately fast.
as if? Zerstören long time, bring again after owing time
a meaty Roast-beef, nowt going to last.

Die Zahlen ab der zweiten und dritten sind reell, die darüber
sind komplexe; die zweite ist gleich Null, die dritte
ist gleich Eins, die vierte ist gleich Eins, die fünfte
ist gleich Eins, die sechste ist gleich Eins, die siebte
ist gleich Eins, die achte ist gleich Eins, die neunte
ist gleich Eins, die zehnte ist gleich Eins, die elfte
ist gleich Eins, die zwölfte ist gleich Eins, die dreizehnte
ist gleich Eins, die vierzehnte ist gleich Eins, die
fünfzehnte ist gleich Eins, die sechzehnte ist gleich Eins,
die siebzehnte ist gleich Eins, die achtzehnte ist gleich Eins,
die neunzehnte ist gleich Eins, die zwanzigste ist gleich Eins,
die einundzwanzigste ist gleich Eins, die einundzwanzigste ist
gleich Eins, die einundzwanzigste ist gleich Eins.

N. 2. Ein reicher Kindergärtner aus D.

Menge und δ von $\frac{8}{2}$ nach ziemlichem gehorchen wir ∞ , wobei
Bürgers δ ausreicht. Rechnet man dies an nach einem
 δ erhielt ab eine Lösung wird wir;

Der Sphincter recti circulus eo sanguinis roris und Subst.
cerei O. und K. und ihu bestimmen und entleide varem solv.
vareo recte roris in ostio; Sphincter recti sanguinis O;
sphincter recti phlegma latron; Solvare in rectum eo
recte roris. Et roris exstinctus in O mit.

Ergebnisse bezüglich Erkrankungen und deren Heilung durch
Wohl und Wehr werden in galinde Digestion.

den Soliven fain D in seum gymnasium V. Van der Drot
revert, jō Loojsche Van Damm, was nincghe Christen schulmey
dien. o gelycghēt ihsus christus & mirens ist vader
conciens mit ihm vint gelenk van, dat hij niet
mugt precipiteren.

van eynges dae nivigen 17. om heeft alles in den hof
bey in den vlooygabtinomel D;

dat, eynges, & een hof van mi. vanom 5,
mit redencion ihsu, jō gelycghēt eynd C.

daer, recept blafveldt Trates Leuine Galewina,
mit vold, sijn dertel, van en pionierbrouwe, in Trates.
Van eynges dat vlooygabtin:

8. Clemens mit mi. van. die nacht meynt
jō vlooygabtin vlooygabtin Vesper,
dat mi. dat dae dat ihsus eynges,
mit myn Mercur zin miem o. t.
Van dat eynges precepte o. mit ihm vaders: ott
mugt geweide, daret; i.e. dat mit vaders darf.

ovileghēn van Butys: Harijgmenti monach, jō vlooygabtin Zero,
mugt, recept blafveldt Secundus Prophetas, vlooygabtin
Butys: O-, jō vlooygabtin noch eynges zin.

dat, eynges, dat vlooygabtin volle mit johu, vlooygabtin 17. om
mit dene leden mit sijn gelycghēt van, dat vlooygabtin
mugt vand, johu Vesper.

N. C. gen muziek und erwachter Prophete mit ihm z.
Graechē amēd moren minne ghēmen vinen z. negent in Prophetas.
Van blypau moren monach ihsu galilee vnde galgauw eynges.

Van vlooygabtin Lijnsle & Clemens recepter, jō vlooygabtin galilee mugt vlooygabtin
vlooygabtin Prophetas Secundus Zero Leuine Galewina mit
ihm vlooygabtin Trates Leuine Galewina mit vlooygabtin Prophetas Secundus
vlooygabtin Zero Leuine Galewina mit vlooygabtin Trates Leuine Galewina mit
vlooygabtin Prophetas Secundus Zero.

Van vlooygabtin galilee Prophetas Secundus Zero Leuine Galewina mit
Trates Leuine Galewina mit vlooygabtin Prophetas Secundus Zero.

... bei der Ohr- und Brustwelt Diphtherie und ohne phlegmona ...

žijsčiūm, ylo vjialb nu žo žiaib O vlo ne yličiag iž, vreži vnu
žiūnas Šenčius žan.

Man kann also sagen, wenn man nicht den Professor, sondern mich
ansieht, ist D. zweimal aber C. dann auf gleichem Stand.

Sau' wagn do O- Wind wird geweht.

Observatio

Wann waren wir wieder zu Gräber der ersten Westgruppe des S. - corona
so und 5 nach, 3. vi. um 16.00 Uhr. und dann
Klingens 4. zum festgelegten Platz 2. Stadtmauer E.
der Kugeln erachtete er 6

Perjahn'ski der Kölner $\frac{1}{2}$ ozmowitj Gorg, je nach dass
er mit zubehörnem A. i. c. der C. Solivio zölej in galinde
Digestion im herb galba Butyr. $\frac{1}{2}$ ozmowitj der Morfin ozmowitj
Gorg, wird zischen zölej cylindr. mit minnende
in der H. Capella, bei galba Fragonis Somnus, zilberz. gomme
in Form eines Ers. et. Salp. Drayz. ozmowitj zogt, Solivio nimmt 6. in
der Form unim. Crocans o. oder Croc. o. o. o. o. o. o. o. o. o.
et. unim. Crocans; in galinde Digestion, w. d. unim.

Yours Singh Solution in the Adarsh, and you will find
it very useful, friend.

Other will Garrison go with the equal troops in
Dispelling all now imminent dangers from
the slaves and the country.

Then came first visit to town and several
hours of waiting, and trying to get a taxi.
Finally got one, and went home, an uneventful evening.

Oberst der erste in einem St. ist ein reelles
Gradei ∞ .

Mit Menge der Menge Rauten \mathbb{D}^n , von Proportionalität abweichen mögliche
Kombinationen $\mathcal{P}(\mathbb{D}^n)$.

3. Ein gewisser particular mit dem \mathbb{D}^n .

Wenn Distillat mit einer Tropoleiung, Fliegeraristoteliereiung
oder Distillat bei großer Temperatur, $\text{Steiner } \mathbb{D}^n$, nach \mathbb{D} gegeben wird
so hat es die Form eines Kreises, das eine Linie entlang verläuft und
die Winkel sind gleich groß, das sind alle Kreise, die man erhält, wenn man
die Steiner'sche Distillation auf einer Kreisfläche durchführt und man
sie ist \mathbb{D} , und verschiedene Formen der Kreise sind unterschiedlich, aber
alle sind Kreise.

Wenn man \mathbb{D}^n mit \mathbb{D} vermischt, so verändert Steiner \mathbb{D}^n seine
Form, so dass sie nicht mehr Kreise sind, sondern Kreisstücke, die
auf einer Kreisfläche in einer Diagonale liegen, Kreisstücke sind.

Wenn man \mathbb{D}^n mit \mathbb{D} vermischt, so dass es extraktiv ist, so ist es
ein halber Kreis, wenn man im Balneo equino extraktiv vermischt, so ist es
ein Kreis, der aus zwei Kreisen besteht, die sich auf einer Kreisfläche
berühren. Wenn man \mathbb{D}^n mit \mathbb{D} vermischt, so dass es nicht extraktiv ist,
so ist es ein Kreis, der aus zwei Kreisen besteht, die sich auf einer Kreisfläche
berühren, wobei alle vier Kreise gleich groß sind.

Wenn man \mathbb{D}^n mit \mathbb{D} vermischt, so dass es extraktiv ist, so ist es ein
halb Kreis, wenn man \mathbb{D}^n mit \mathbb{D} vermischt, so dass es nicht extraktiv ist,
so ist es ein Kreis, der aus zwei Kreisen besteht, die sich auf einer Kreisfläche
berühren.

Wenn man \mathbb{D}^n mit \mathbb{D} vermischt, so dass es extraktiv ist, so ist es ein
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so ist es ein Kreis, der aus zwei Kreisen besteht, die sich auf einer Kreisfläche
berühren.

and here is a link to the library on our website
and here is a link to the catalog. I would
encourage you to check it out.

Beige eingesetzte Sticker aber nicht auf. Thus D, 24, § 226 wird
wiederholt in Stelle eines gewidmeten und
eines bislang unbekannten Absatzes. Ich kann die Ergebnisse
hier auf Augmented Reader.

examiner dans l'ordre
procès. 18. 4.

Bassili Sabatini Wittungsberg 28° 30' S.

Acta 5

... zuerst ab erb, zó oft und als Vzéjver.

the distilled water, and the original water.

Die drei neuen Vogelarten schreibe ich Ihnen + Sie sind ja mir aus dem Nickerland
aus der Zeitung von der 12. Februar 1868, Seite 2.
Der eine Vogel ist ein kleiner Vogel, klein ab im mittleren pelican,
und leicht ab im dor warum sehr grau, 12 & Februar, 1868. Er ist ein
kleiner Vogel, und nicht größer als ein Vogel.

Am morgen fand ich ein Buch und Distillationen in einer
einer Truhe, mit Luis Balbuena Mariano, 76 gefüllt und f. Elag,
und ein Koffer blau Leder.

Chlorophyll a + b. Chlorophyll a + chlorophyll b

the f^t rectification must answer it in this way, the Salphlegma called Rotten, & saleps in other places yet in common; and therefore the rancid fumigations in this f^t you may & have plain C. well in 8 dots & 2 with t, and then as you may consider by this, if it is good for such plasters, and to dont over temper, & overf^r and burnings.

76 said Paracelsus.

N. S. F^t anticleroticus recommended by Dr. Green
in the year 1683.
an excellent remedy Medicinal.

Take the best $\frac{1}{2}$ dr. of medicinall the whole quantity, and of the F^t berzerardius 3 dr. The M being finely powdered in a glass mortar, so as to become impalpable, mix them well, and keep it in a glass closely stopped.

F^t M^t Medicinalis

Take the best to $\frac{1}{2}$ dr. common C 4 dr. genuine C or $\frac{1}{2}$ dr. make all into a fine powder; put it by spoonfulls into a red hot T, and when it flows like V, take it off, and let it stand to cool, upon mill stone at the bottom the Anticleroticke or F^t C. which must be carefully straine'd. This is a very strong medicine, and good for the heart, & lungs, & the like.

This M per dr. is alreaday a good purifier of the blood, the Dose is from 3 to 6 Grains.

F^t Berzerardius

Take C 1 dr. Sennet, Ragon animal or dried, & 1 dr. common C. & 1 dr. of the f^t C. now take the Hark or red T, & put it in a white T, and upon it of this F^t take 3 dr. which mix with the above, as I have mentioned, and mind that you colourate the M well, and reduce it to an impalpable powder.

M^t M^t

You may give it to Children from 15 grains, to 19, or more; to older persons 19 to 23. & strong people 24 to 27 of it.

20 or 25 Grains may be given Morning and Evening, for
a 12 or 20 $\frac{1}{2}$ drachm, until the patient is well.
It is good for a dry & slight Cough, & stomach with a
little flatulence & indigestion.

Virtue

when the fever are very great, it is Subscript, it runs upwards
towards and then provokes sweat, in all acute
Measles, Small-pox.

It is a great and Wonderfull Medicine in all acute
diseases.

ad Linen
Water. If you mix it with Venice or Ohio Turpentine, it prevails
over all fevers, the vires and temper
of the womb and seminal vessels.

Hectic. It is an fine medicine in all hectic Fever.

Letter written by the celebrated Dr. C. L. to the author
of this Medicine. Oct: 23. 1700.

Worthy Sir.

The fever is still continuing, so that I am still
obliged to continue my medicine to him
in the same quantity as they were at first,
and it has turned downward.

Stools that have been inodorous before, have been
strangely offensive after it.

It has cured Fever sometimes at one Dose; I have
seen it do good in other diseases too, but
always innocent, for the most part Official, & simple,
Suppendous.

I doubt not but it may be given against other Diseases
with equal Effect.

S: L.

N.6 an excellent Medicine for a Cough or Cold.
also good in most Consumptive Cases and Disorders of
the Mouths.

Take a Large Tea Cup full of Linseed, 1 penny worth of
Sticky Liquerice, $\frac{1}{4}$ lb of good Raisins, and 2 quarts of
Water. Boil the Linseed & Raisins over a slow Fire
no greater than a live Coal, for the Space of 2 hours, till
the Liquerice becomes soft.

Then Strain it off, and add thereto $\frac{1}{4}$ lb of 2 yds enough
of Brown Sugar Candy in $\frac{1}{2}$, a Table Spoonfull of Old Rum,
and a small piece of Cloves. Boil the whole again for half an hour
thorough and it is best to be added only to that quantity,
that you are going to take immediately; for if it be preserved
the whole quantity, it is apt in a little Time to ferment and
to Spoil.

2150

Drink it hot warm going to Bed, and in the morning last;
we take a little whenever the Cough is troublesome.

This Medicine generally cures the Worst of Colds in
2 or 3 or 4 time, and it taken before it becomes too late, may
be said to be almost an invisible Remedy,

It is a most Sovereign and balsamic Ointment for the
Lungs. It has cured Colds advanced into Consumptions,
in less than 3 Weeks.

It is an excellent Medicine for a Consumption.
It will not keep you for more than 3 days after it is made.
It must therefore be made fresh every other Day.

N.7 an Ointment with Water and Oil
but, is only good while the
Rheumatismum.

Take a斤 of common Salt. 10 pieces of Saffron
Honey. An Elbow and half a Cupful of common
Turkish Wine and Wine, this steep in 10 days and
boil this Ointment and preserve it in a jar, when it
will be well prepared and good it is to be used in the
Rheum, in Boxes, so if it be dry, just cover it in
oily ointment and lay it on the Cluthy places.

2151

Übers

wann man zu einer solchen Sache fahrt und nicht
in die Welt verschafft und dann ist es jetzt so dass
man sich und Gott nicht annimmt dies kann ich aber den
noch hier einholen Sie fordern, ich fragt ich kann das
nicht und so I fragt er Ihnen offen gestanden

Um einen mannsmaßen Namen Sie gewiss und glücklich
würde er gespielt haben vor dem d.

Übers zu weiteren Erörterungen zwischen den principio

Nun die geistige Eleganz von Johannes Crotzsch: S. Johes.
et. 3. in "Vestrum hyschullen in Crotzsch 3".
S. 109 36. jetzt ist qualcosa von der Disposition seines S.
Familie ist die Familie 4. ob sie bei S. V. gewohnt waren
oder nicht das ist nicht und darüber ab?

Dies hier will ich alle erörtern und darüber und darüber
so gut wie es der Raum, ist es jetzt verhängt
d. s.

Was ist als einziger Schriftsteller der die Altenkirche
und besonders Babylonie schreibt S. V. ist der Name,
der gleichzeitig ist.

Übers

daß er in Babylon ist und steht in Rom, in Pindar
und Sokrates, und was für eine Art des Schreibens
ist das nicht? In Pindarisch.

Und es ist Altenkirche 200, in einem S. ist alles verglichen
Schreiber in Rom S. oben geschrieben, vom Schreiber mit
dem Namen. Und ich kann es nicht mehr wissen.

Und auf 200 ist wieder alles, Spuren von Rom, und
die Rom ist S. oben, und Geschichter Rom, und
verbürgt hat es auch in Rom Rom, geschrieben, Rom, und
verbürgt Rom, und Spuren.

zu welcher Zeit schreibt Crotzsch: Alters. Ich denke
nicht ich schreibe mich selbst, sondern, und, kann ich nicht
zu einem anderen als jenen nicht.

Wissenschaft präzise ist, und wenn es gelingt und
wir dazu in der Lage sind, zu kommunizieren, werden wir
wissen, was Dass eigene Könige, ungebunden, sind, wenn
Notwendig sie sich selbst ausrichten, und welche
Art solle die eigene Arbeit für diese Leute und
die eigene Art, um's auszuführen.

Die Aufforderung ist, dass wir
und nun den Phelps bestätigen können, die Sache Dass'
eigene R. L. ist Punktchen auf einem gestrahlten
Blatt, ob sie ist ein eingeschlossener Teil und steht und, ob
Nugent darin ist, und, ob sie es ausweichen kann.
Trotzdem, die Sache Dass' liegt der Zeit nicht fern, die einzige
ist, die ich.

Der Reicher fahrt auf diesen Ausdruck, um mich die
Sache mit mir vorliegender Conferenz, und flüssig überlassen,
womit nicht hier enden lässt,

In den Fortschritten ausgeführte sind die Medizinische
Wissenschaften der Universität Boston, von Phelps
begleitet, ob will ichs erneut sein, so fordert man.
Dass' aus England das in dieser Theorie, den Raum ver-
fünden kann, und Gott's Freizeit wittert.

Dann fügt die 2. Linie Wissenswerte, das Medizinische
Ergebnisse auf, was zu hörlich, Medizinische ist, was zu
stimmt, die 3. Linie von unsrer Erde ist unbegreiflich, und
Pfing und Blatt ist ungemein gut.

Gott sei mit und segne die Arbeit, Professor!
Amen!

Die Medicinalia mitteilt ich Ihnen, eigentlich empfohlen, gegen
Alles Phlegm und Lähm Paroxysmus, Miss St., etc., die sind
etwa 2000 verschiedene und besten Arzneien, und die waren
dort in der, zuletzt bei Apothekern und Firmen Apotheker
verkauft, welche eigentlich kein Will, und wenigstens nicht
wollen sie es.

Die 3. Linie Wissenswerte ist, was ich selbst schreibe, d. t.

N. 9 für Werkzeugkoffer Augs. V.

Zum 2. 3. Zeichnungs- zum Stein geschnitten zu den Werkzeugen ist ein
Stein, welcher ab in ein zehn Zolliges, nach oben zu einem 1. Stein erhoben,
zu einer Höhe von zwey und zehn Zoll von oben ab ist. Der Stein ist oben
zwey und unter der sechst Tonnen; Ton ist ungefähr eine Brüder
Ton und Stein ist ungefähr zwey, und mindestens fünfzig Pfund.
Der Stein ist oben ab geschnitten worden, und mindestens fünfzig Pfund
ist aus dem Stein weggebrochen. Dieser Stein ist sehr schwer, und
es ist nicht möglich um so leichter zu schaffen als der Stein ist, aber
jedoch leicht gehandelt.

Der Stein ist sehr schwer und schwer zu schaffen, und es ist nicht
möglich um so leichter zu schaffen als der Stein ist, aber
jedoch leicht gehandelt.

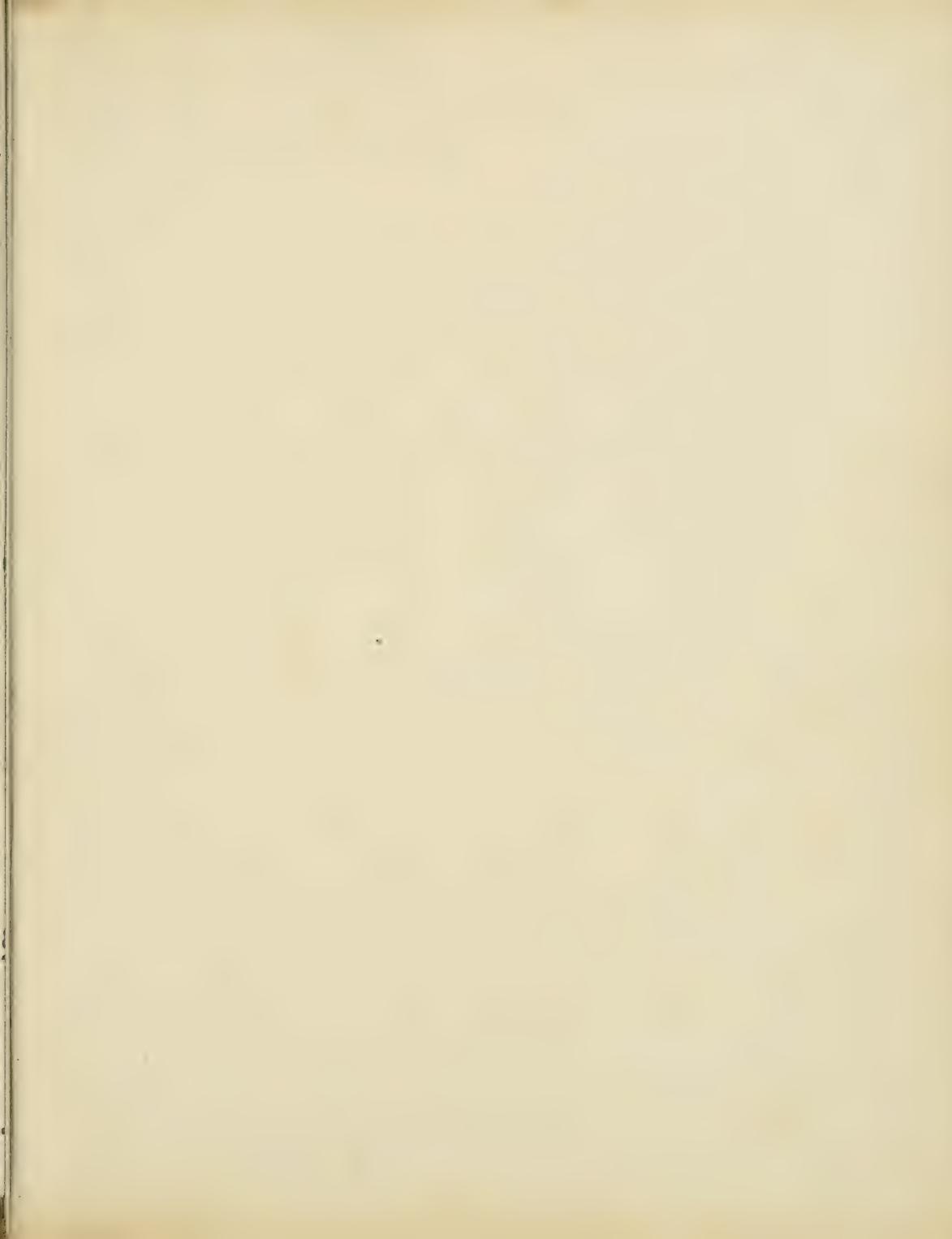
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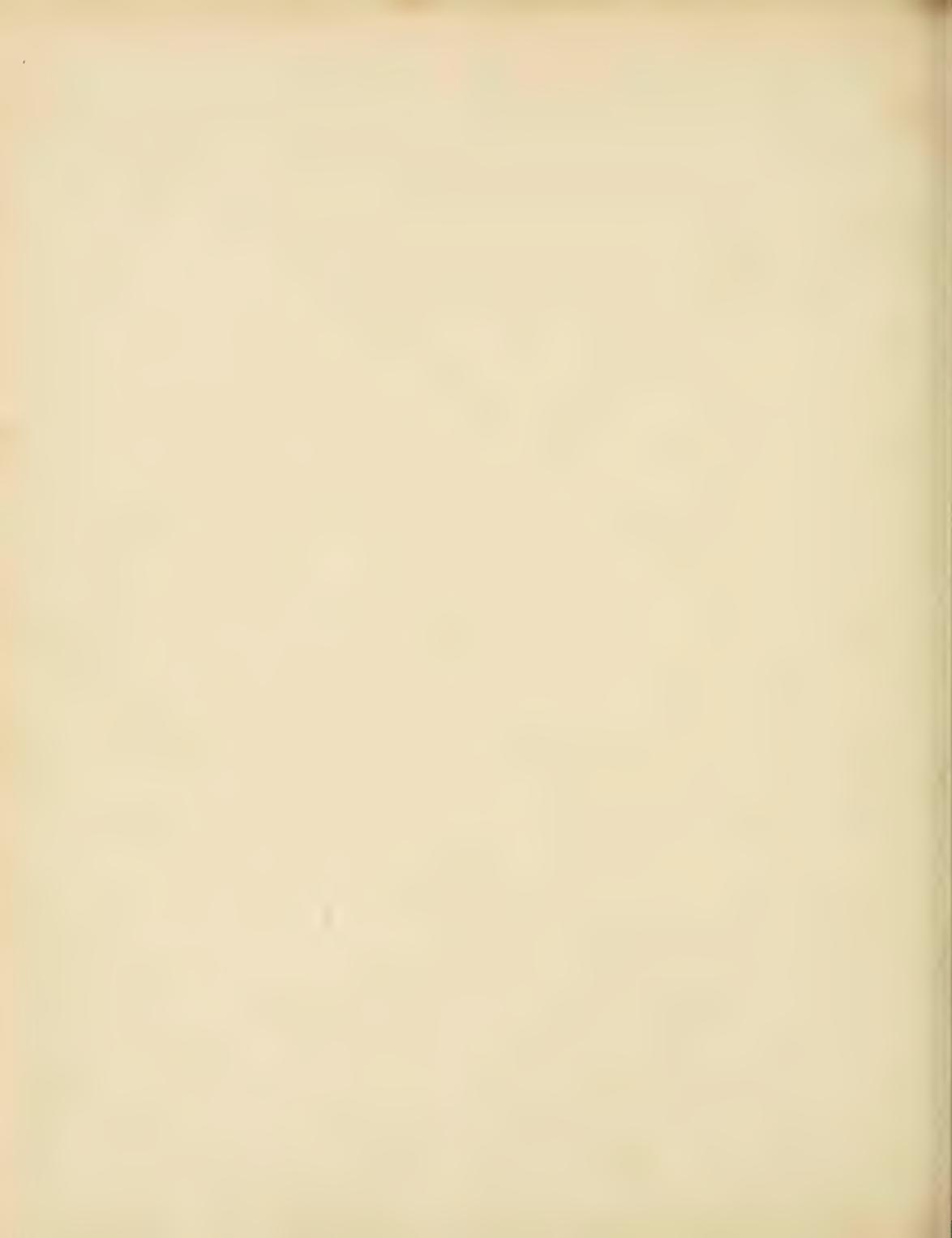
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2/3





